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Government of Bengal.
PUBLIC WORKS DEPARTMENT.

LIST

OF

ANCIENT MONUMENTS IN BENGAL.

Revised and corrected up to 31st August 1895

PUBLISHED BY AUTHORITY.



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1896.

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PREFACE

to the

REVISED LIST OF ANCIENT MONUMENTS IN BENGAL,

Corrected up to 31st August 1895.

THE first list of objects of antiquarian interest in the Lower Provinces of Bengal was printed in 1879. After that measures were taken for the conservation of a few of the more important monuments, and additional information was collected with respect to others. This information was embodied in a revised list published in 1887, which was edited by the late Mr. W. B. Bestie, Under-Secretary in this Department, assisted by Mr. J. D. Beglar, then newly appointed as Archaeological Surveyor in Bengal. It was stated in the last paragraph of the preface to that edition that as the progress of archaeological research disclosed new objects of interest from time to time they would be noted for insertion in a succeeding edition.

2. Towards the end of 1893 it was felt that the time had come for a revised edition to be put in hand, and Babu P. C. Mukherji, who was specially deputed on some archaeological work, was instructed to revise such portions of the former edition as he found to be in need of modification in the course of his tours in Bihar and Orissa. The Commissioners of the several Divisions were also addressed in January 1894 and asked to furnish Government with any corrections that they found it necessary to make in the lists relating to their divisions, the 31st August 1895 being fixed as the latest date for receiving information. Every effort has been made to compile a list as complete and accurate as possible; but as errors or omissions are not unlikely to have crept in and may be noticed by others, it is requested that these may be reported to the Secretary, Government of Bengal, Public Works Department, Writers' Buildings, Calcutta. Such useful information as came to hand too late to be utilised has been held over for a subsequent edition. The maps illustrating the several divisions have been prepared after consulting the local officers in each case.

3. In the course of the preparation of the list now published special assistance was rendered by Surgeon-Lieutenant-Colonel G. A. Ranking, M.D., Secretary to the Board of Examiners, Fort William, who personally obtained information relative to the Muhammadan tombs, &c., in and around Calcutta; also by Pandit Annadaprasad Sarasvati, who has very carefully gone over the transliteration of all the names of individuals and places, as also of the inscriptions in Sanskrit, Bengali and Nagari characters.

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Corrected up to 31st August 1895.

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LIST OF MAPS

ILLUSTRATING THE LIST OF ANCIENT MONUMENTS IN BENGAL.

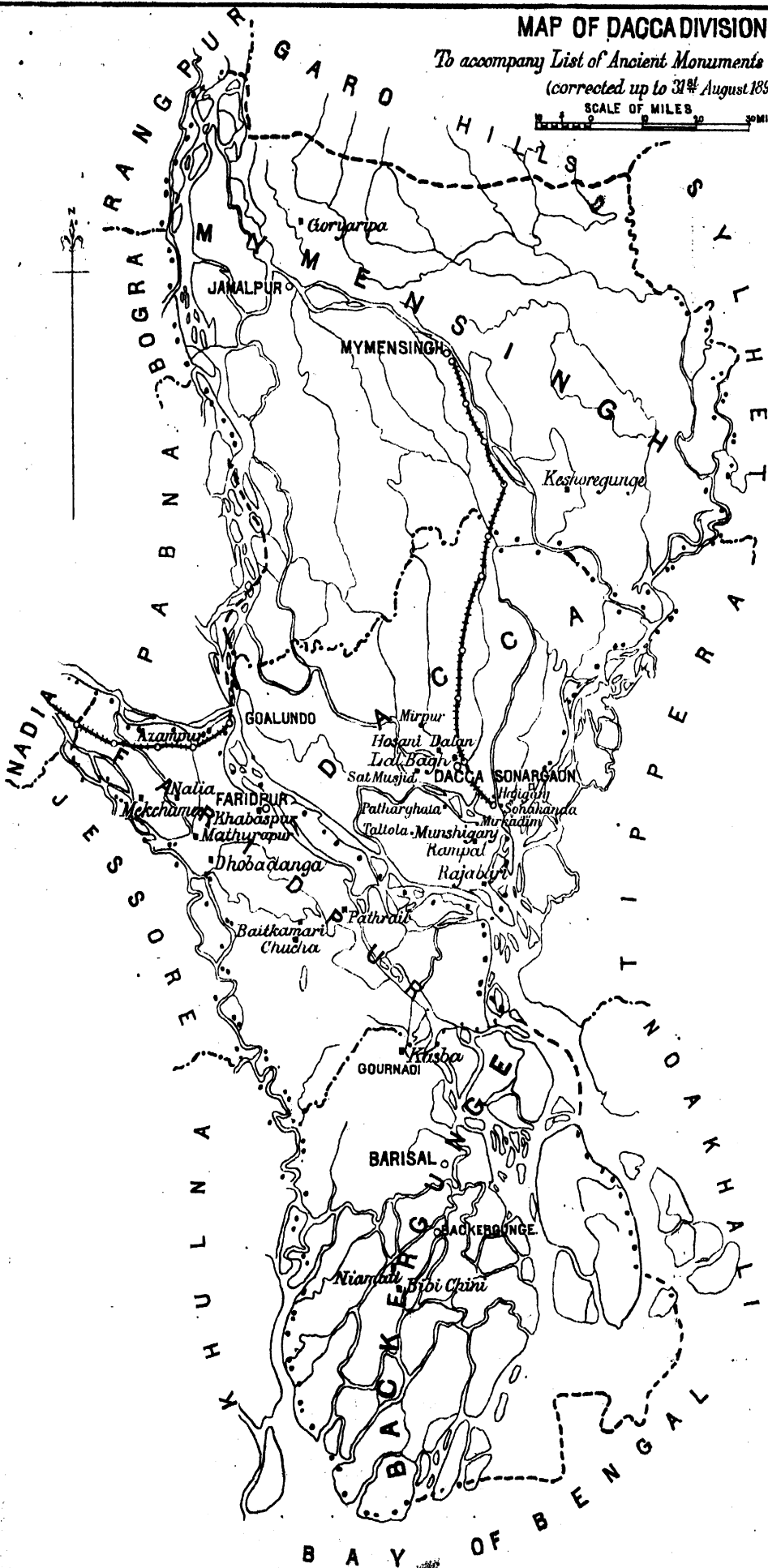


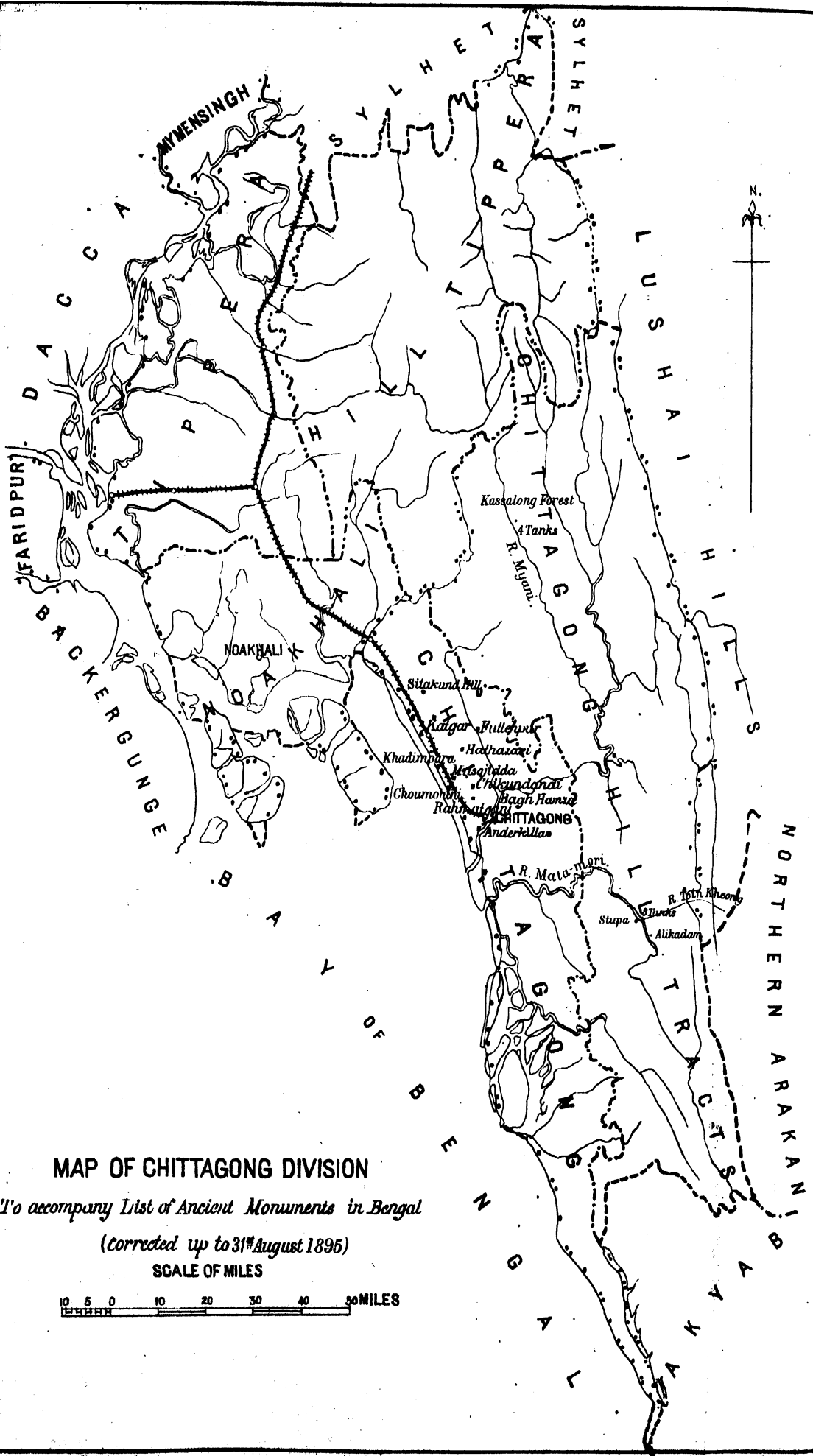
1.	Map showing the sites of the villages where there are ancient monuments in the Burdwan Division.			
2.	Ditto	ditto	ditto	Presidency Division.
3.	Ditto	ditto	ditto	Rajshahi „
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8.	Ditto	ditto	ditto	Orissa „
9.	Ditto	ditto	ditto	Chota Nagpur „

MAP OF DACCA DIVISION

To accompany List of Ancient Monuments in Bengal
(corrected up to 31st August 1895)

SCALE OF MILES
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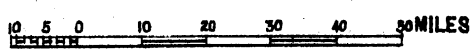


MAP OF CHITTAGONG DIVISION

To accompany List of Ancient Monuments in Bengal

(Corrected up to 31st August 1895)

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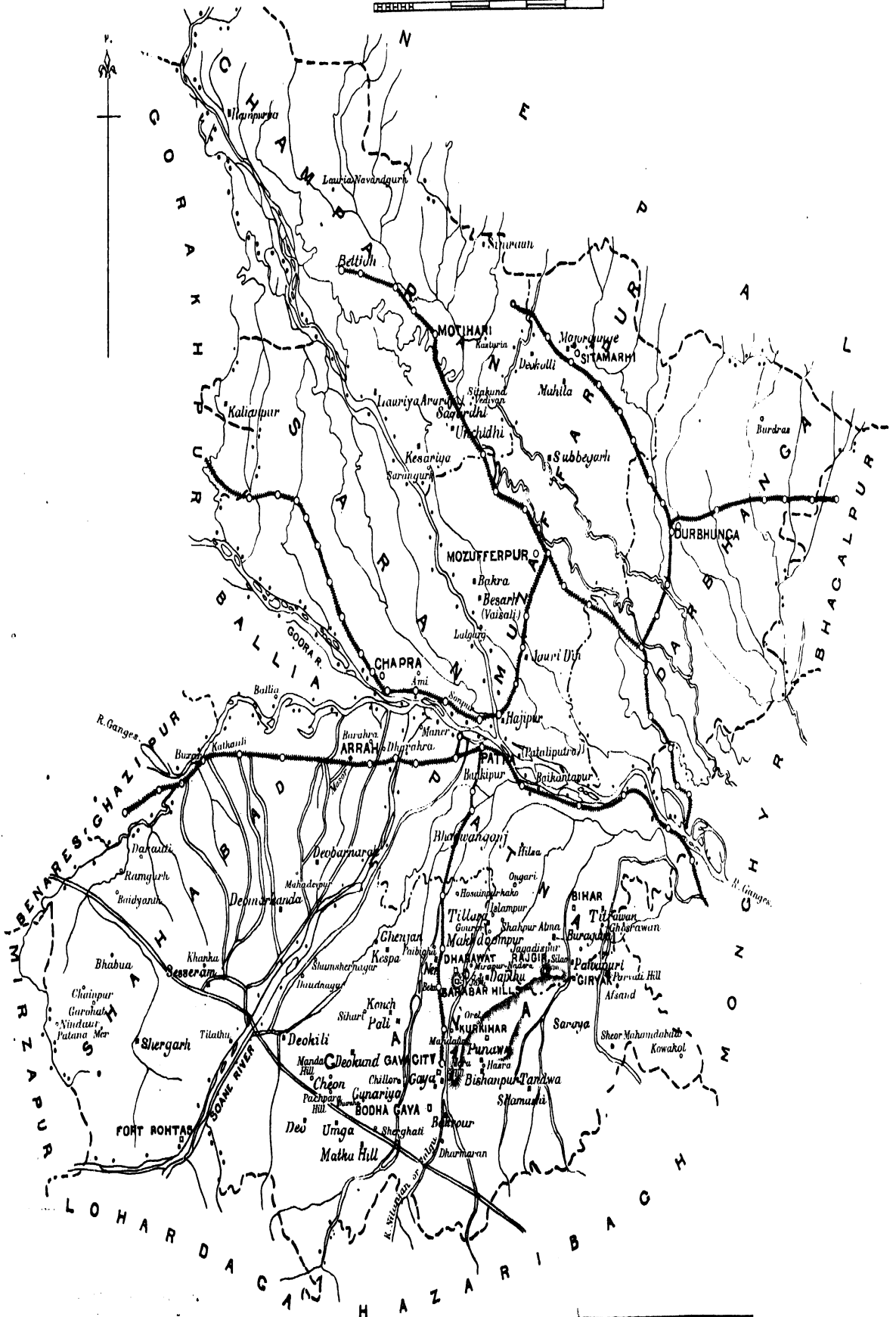
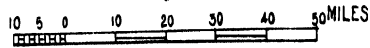


MAP OF PATNA DIVISION

To accompany List of Ancient Monuments in Bengal


(Corrected upto 31st August, 1895)

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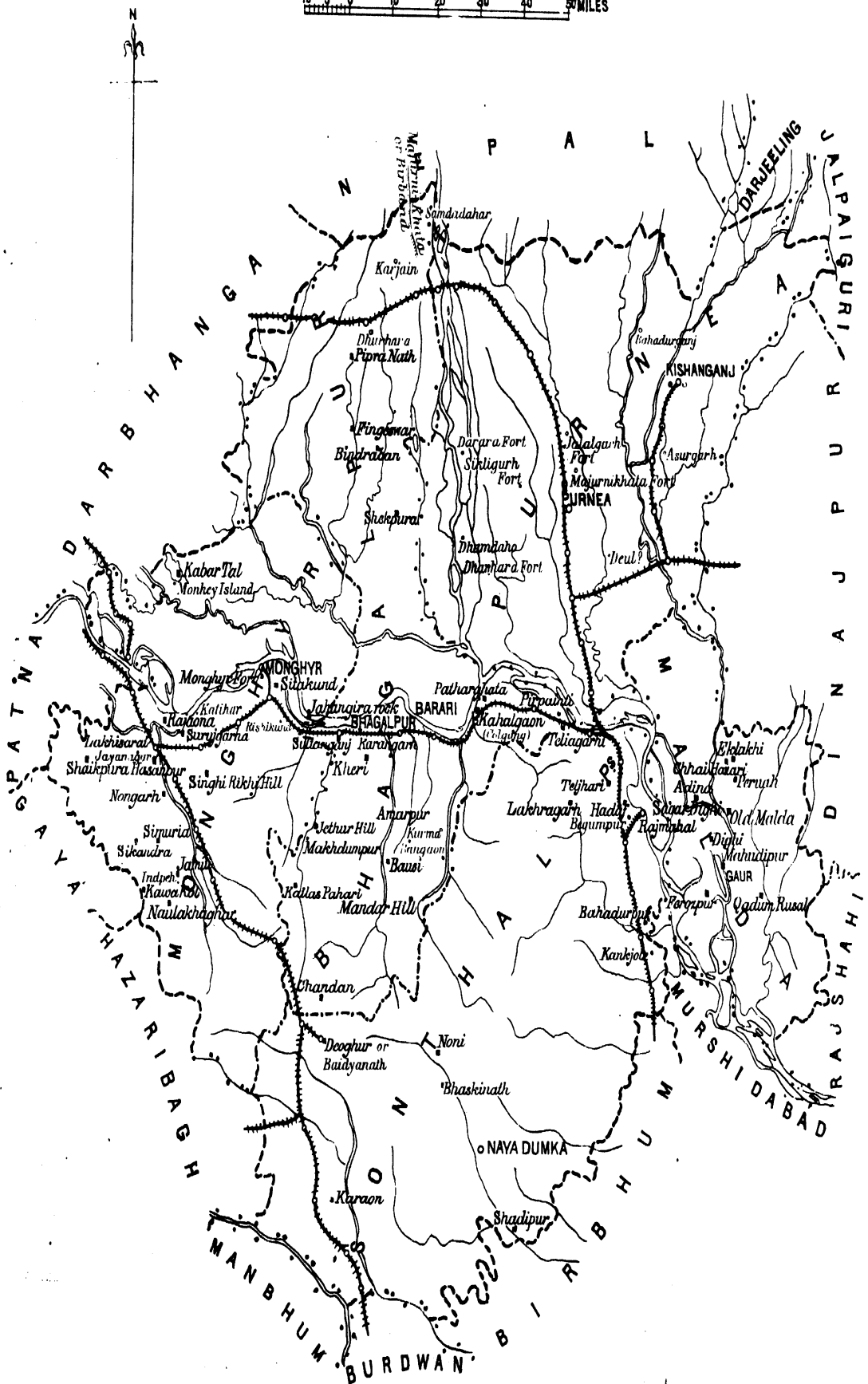


*To accompany List of Ancient Monuments in Bengal
(corrected up to 31st August, 1895)*

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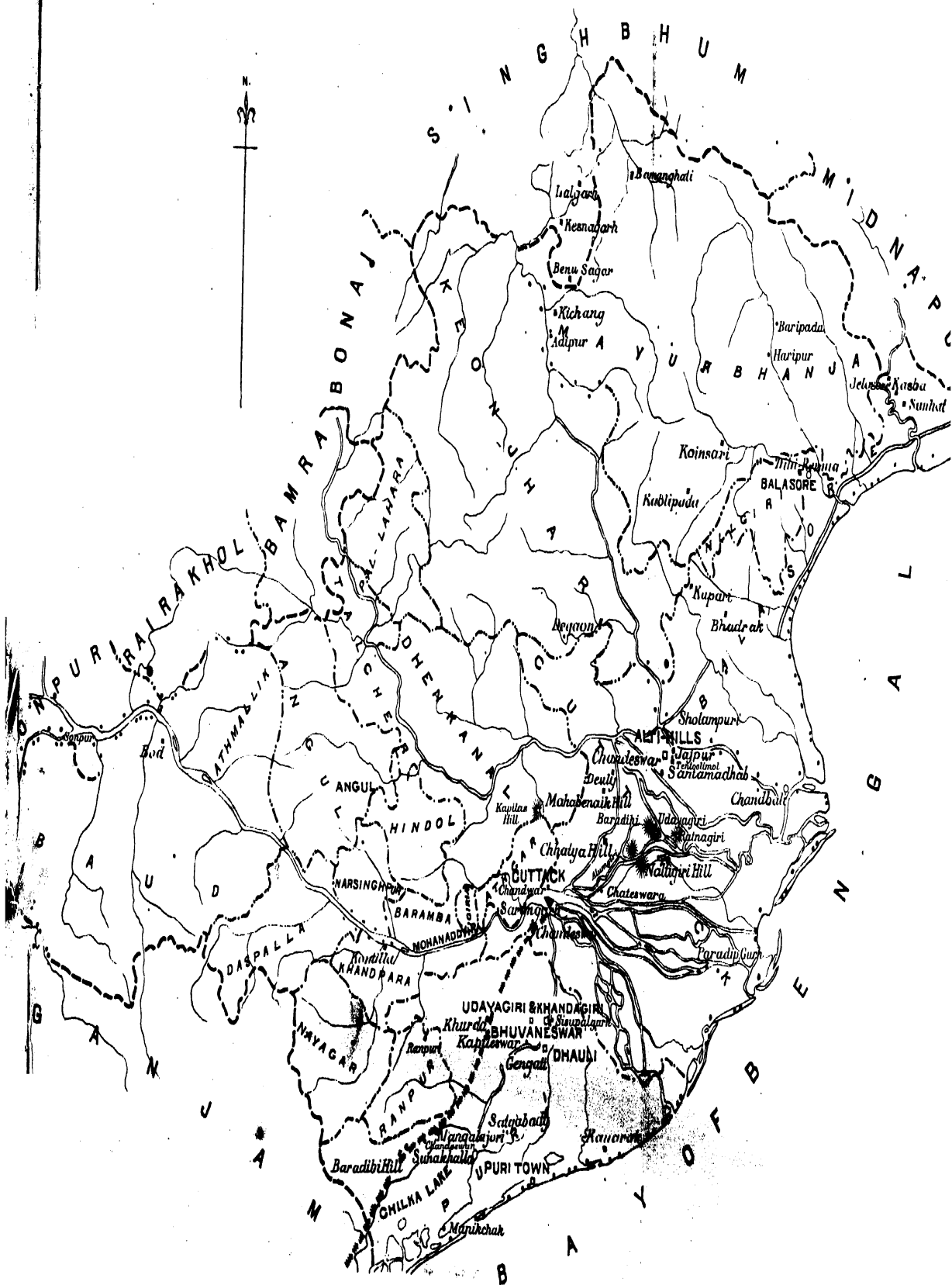
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*To accompany List of Ancient Monuments in Bengal
(corrected up to 31st August 1895)*

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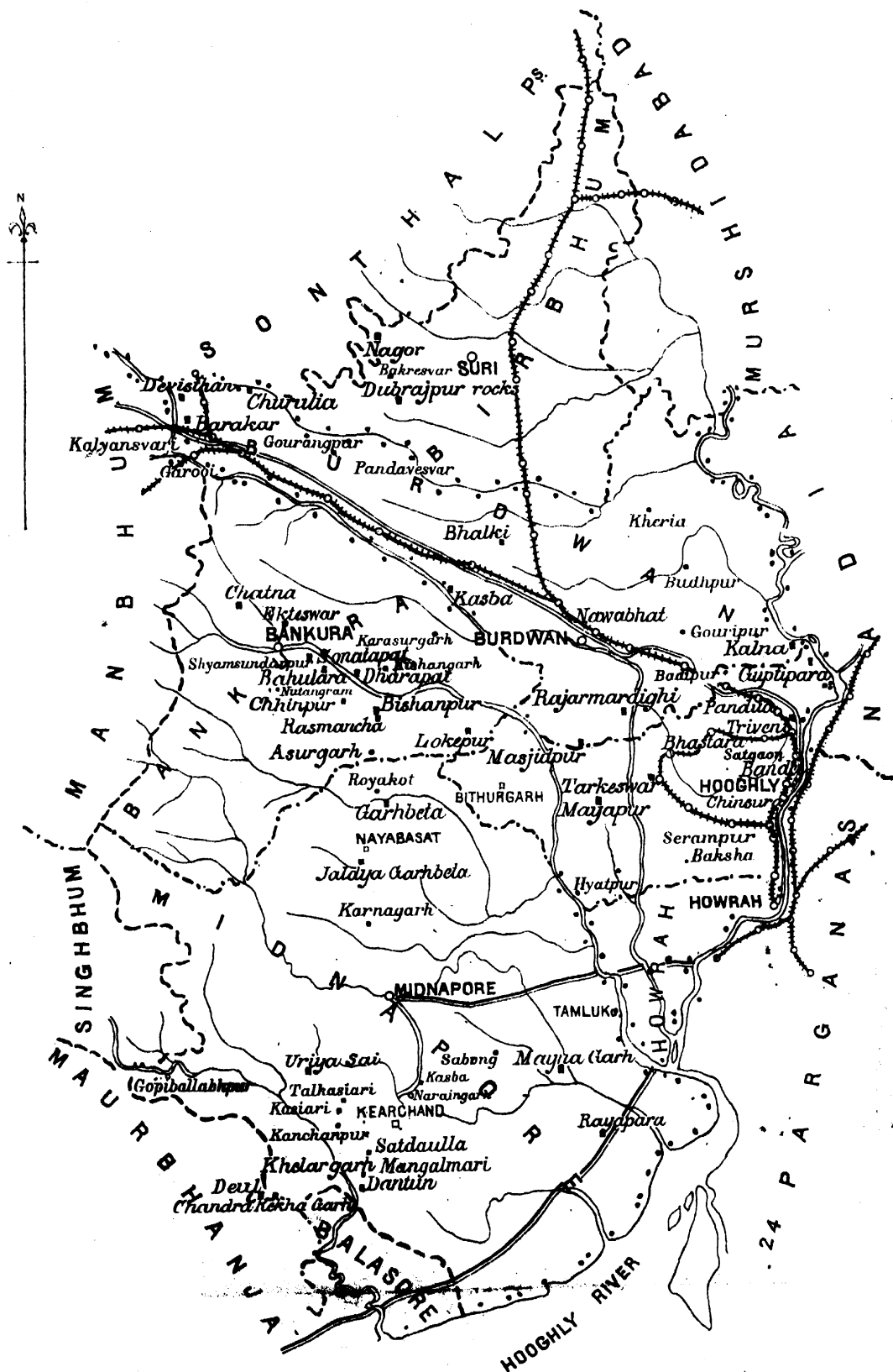
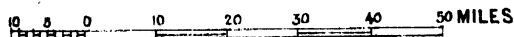
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MAP OF BURDWAN DIVISION

To accompany List of Ancient Monuments in Bengal
(corrected up to 31st August 1895)

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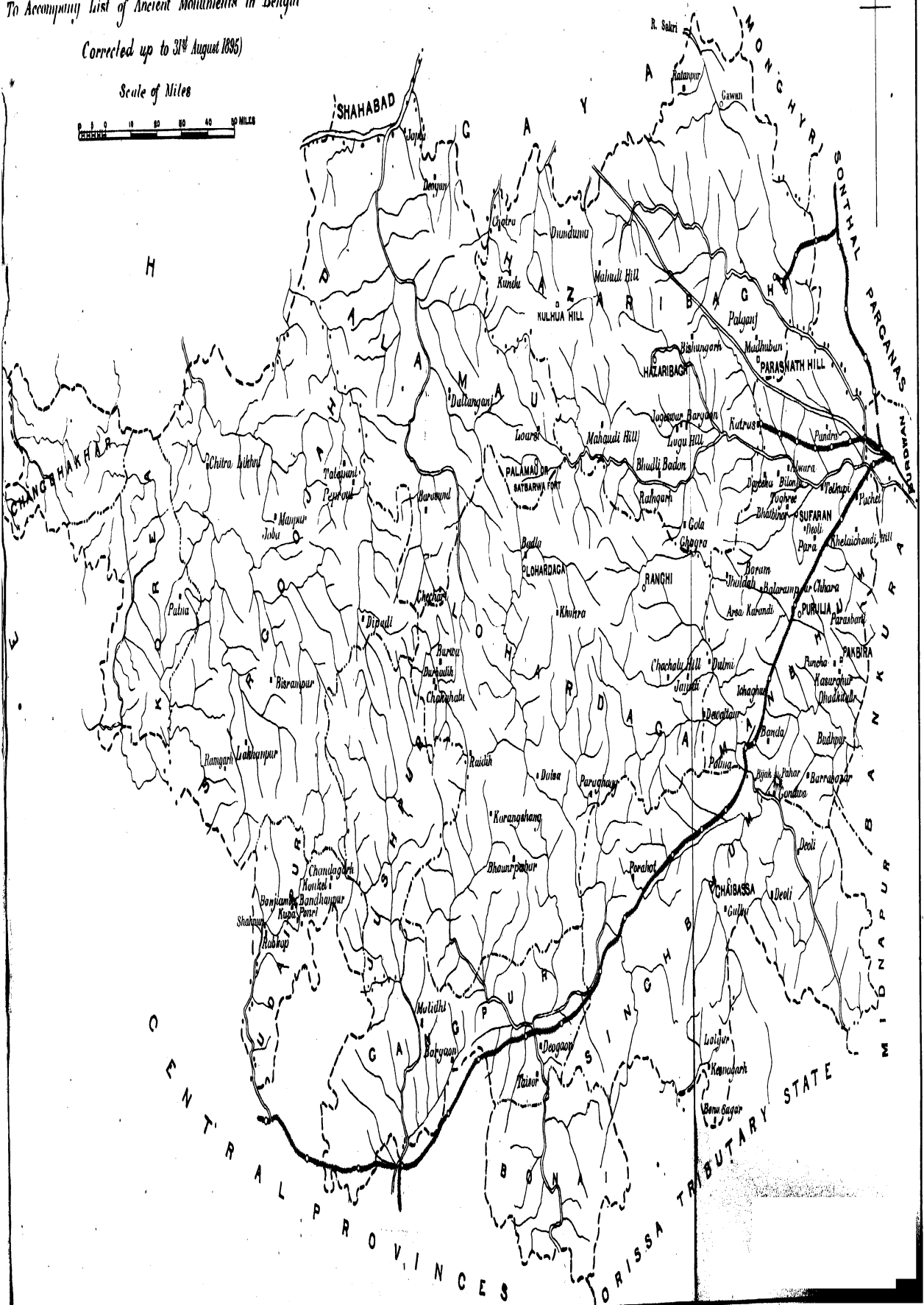
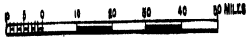


CHOTA NACPUR DIVISION

To Accompany List of Ancient Monuments in Bengal

Corrected up to 31st August 1895)

Scale of Miles



LIST OF ANCI AND SACRED EDIFICES OF AN IN PROVINCES UNDER THE LIEUT

Corrected up to

1. BURDWAN

CLASSIFI

[See Government of India, Home Department,

I.—Those monuments which, from their present condition and historical or
II.—Those monuments which it is now only possible or desirable to save
the exclusion of water from the walls, and the like.

III.—Those monuments which, from their advanced stage of decay or

I (a) and II (a).—Monuments in the possession or charge of Government,
conservation.

I (b) and II (b).—Monuments in the possession or charge of private bodies

(1) BURDWAN

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Burdwan ...	Burdwan ...	Tomb of Bahram Sakká.	This is one of the most important of the ancient archæological remains in the district, and its origin is traced by tradition as far back as the reign of the Emperor Akbar, about 300 years ago. It was erected in 1574 A.D. in honour of a Muhammadan poet named Bahram Sakká (water-carrier), who died at Burdwan while on his way from Agra to Ceylon.

ENT MONUMENTS

TIQUARIAN INTEREST

THE

ENANT-GOVERNOR OF BENGAL

31st August 1895.

DIVISION.

CATION.

Resolution No. 3—188—83, dated 26th November 1883.]

archæological value, ought to be maintained in permanent good repair.
from further decay by such minor measures as the eradication of vegetation,

comparative unimportance, it is impossible or unnecessary to preserve—

or in respect of which Government must undertake the cost of all measures of

or individuals.

DISTRICT.

• Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of Golam Ali Hazi, the Matwali of the place.	Fair state of preservation. The Emperor Akbar granted two mauzas, one called Bahram bazar (now called Purātan chak and forming a quarter of Burdwan town), and the other Mirzapur, for the maintenance of the tomb, the income therefrom at the time having been Rs. 61 a month. During the Decennial Settlements Government took the mauzas and settled them with the Mahārājā of Burdwan as a part of the zamindari, and in lieu of that, Government pays Rs. 41-2-4 a month to the Matwali of the place. The maintenance charge is met from this fixed grant.	ii b	See page 59 of Hunter's Statistical Account of the Burdwan district.

(1) BURDWAN

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
2	Burdwan ...	Burdwan ...	Tomb of Khaja Anwar Shahid.	Khaja Anwar Shahid was a servant of the Emperor of Delhi. He fell in some battle near Burdwan. In consideration of his services the Emperor Ferozh Shah built a tomb over his remains at a place now known as Bēr, a quarter of the present town of Burdwan; and granted to the Khaja's family five mauzas for the purpose of maintaining the tomb in the manner usual among Muhammadans. This is said to have been in 1127 Hijri.
3	Ditto ...	Ditto ...	Tomb of Sher Afghan.	Sher Afghan, the Governor of Burdwan, and first husband of Nur Mahal, afterwards called Nur Jahán, is buried here.
4	Ditto ...	Ditto ...	Tomb of Kutab-uddin.	Side by side with the tomb of Shere Afghan is another of equal historical importance, known as that of Kutab-uddin, who received the high office of Subahdar of Bengal on condition of his procuring for the Emperor Jehangir the beautiful lady Nur Mahal, wife of Shere Afghan. Kutab-uddin fell in the fight that ensued with his gallant opponent.
5	Ditto ...	Ditto ...	Jama mosque	Azim-u-shan, second son of Emperor Báhádúr Shah, who was Governor of Bengal, built this mosque in 1111 Hijri as a place of prayer for the Muhammadan public, the topmost part of its dome being made wholly of brass. It is situated on the side of the road passing along the south side of the Burdwan Ráj residence.
6	Ditto ...	Nawabhat, Burdwan.	Temples ...	<p>This group of temples was built and consecrated in Kártik 1195 B. S. (October 1788) by the Maháráj Adhiráj Vishnu Kumári Deví, wife of the late Maháráj Adhiráj Trilok Chánd Báhádúr, and mother of the Maháráj Tej Chánd Báhádúr. The number of the temples is 109. There is a Sanskrit verse engraved on a piece of stone over the entrance door, describing in parables the year in which it was consecrated. The verse runs thus:—</p> <p>“ শাক্তে পূজ্যশাক্তৈঃ শৈলকুসুমিতৈঃ নির্মার রাজাহরি— ত্রীতৈ পূণ্যবতী সবাধিকশতং জিন্দিরানি স্বয়ম্ । বীর-জিততেজঃপ্র-ধরবীৰ্যোরৈরুত্থানেন মর্ত্য তৎসবিধে বিধায় সুসরস্তীরে সমস্থাপিত ॥</p> <p>The verse, stripped of its metaphor, may thus be translated: “The virtuous mother of Tej Chandra, the best of the Rájás, to please Rádhá Krishna consecrated</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
It is at present in the custody of—(1) Umráuo Jáhán Begam, (2) Umráuo Begam, (3) Muhammad Kaisar.	It is in good state of preservation. During the Permanent Settlement of Bengal, the mauzas granted to Khwája Anwar's family were incorporated with the zamindári of the Maharájá of Burdwan. The Maharájá continues to pay to Government sioca Rs. 3,690 a year as part of his revenue, and the Government pays it away to the descendants of Khwája Anwar in monthly payments Rs. 321-4. The cost of maintenance and other charges are defrayed from this fixed grant.	ii b	
.....	In a dilapidated condition, being unprotected by any roof.	ib	
.....	Ditto	ib	
In custody of Kází Makbúl Alí	It is in a good state of preservation. There is a Government grant of Rs. 14 odd monthly for the maintenance of the mosque.	ii b	
In the possession of the Burdwan Ráj estate.	In excellent preservation. Periodical repairs are made at the cost of the Burdwan Ráj Estate.	ii b	See page 58 of Hunter's Statistical Account of the Burdwan district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>these 109 temples and a beautiful tank in front of them in the month of Kártik 1710 Sakábdá (October 1788 A.D.)”</p> <p>The object of erecting these temples in concentric circles would seem to be to do away with the practice of turning beads, as, by going round these temples, that object could be attained.</p>
7	Burdwan ...	Bhalki, tháná Ausgrám.	Tomb ...	A remnant of an ancient tomb, with two round stone pillars, which are still in existence to about four feet above ground level.
8	Ditto ...	Churulia, in the Ránígañj sub-division.	Fort ruins ...	The downfall of Rájá Narottama, as the tradition exists, dates from the commencement of the Moghul Government in this country. The ruins have the appearance of a table-like mound with a surface area of some three bighas scattered over with stones, and it is said that the whole of this was once covered with buildings. To judge by appearance it was probably a moated fort.
9	Ditto ...	Pándavośvar near Rámnagar, on the bank of Adjai, tháná Ránígañj.	Temples of Siva.	It is said that the five Pándavas of the Puráns, i.e., Judhisthir and his four brothers, constructed the five temples and consecrated them to five Sivas called Pándaveśvar. There are devottar lands attached to the temples, the income from which is spent in worship.
10	Ditto ...	Gauráñgapur jungle in tháná Kaksa.	Temple of Echai Ghose.	Tradition says that Echai Ghose was a devout person who constructed the temple and worshipped goddess “Bhagabati” there. He fought with one Láu Sen (Dharmaputra), Rájá of the race, and died in the battle. There is no idol in the temple, and it is not known when it was built. It is said that this Láu Sen of Senpáhári was a descendant of Ballál Sen, the former King of Bengal.
11	Ditto ...	Garh jungle Kheria Bárhee in tháná Kaksa.	Temple of Syám Rúpa.	Tradition says that Rájá Chitra Sen of old times had a fort or garh in the jungle, which is in ruins, within which he constructed the temple of Syám Rúpa. Láu Sen may be a member of this Sen family, from which the place has got its name “Senpáhári.” The temple is between 400 and 500 years old. The temple has been taken care of by the present proprietor, and there is arrangement for daily worship.
12	Ditto ...	Kalyáñeśvarí hill, tháná Asansol.	Temples of Kalyáñeśvarí.	Kalyáñeśvar Singh, the ancestor of Rájá Nilmápi Singh Dev Báhadur of Pachete, constructed these three temples which are built of stone. He is said to have married the daughter of Rájá Láu Sen of Senpáhári and brought the goddess now called Kalyáñeśvarí. There is a devottar mauzá, from the income of which the daily worship of the goddess is carried on by the Deoghorias of Sabanpur. It is between 400 and 500 years ago that these temples were built.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the possession of Montaz Mian of Bhalki.	.....	ii b	
Not known	In ruins	iii	
Rám Náráyana Dás, Mohanta of Akhrá, is the present owner.	The temples are in a neglected state. Never repaired.	ii b	
Not taken care of by anybody	The doorway is partly broken ...	iii	
Rájá Rám Rañjan Chackra- barti of Hetampur is the present owner.	Has been repaired by the Rájá	ii b	
The custody of these temples is in the hands of the Deoghoria of Sabanpur.	One Hari Chaitanya Brahma- chári is repairing the temples by collecting alms.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
13	Burdwan ...	Gároui, tháná Asansol.	Temple ...	This temple is supposed to have been built 600 years ago. It is a high stone-built temple. There was a Rájá at the place who constructed the temple and consecrated it to two gold idols. The name of the Rájá is not known. The Mahrattas during their depredations plundered the gold idols. Now there is no idol in the temple.
14	Ditto ...	Barákar ...	Temples ...	Barákar is situated on the Grand Trunk Road, and contains several very interesting ancient remains, in excellent preservation. There are four temples, whose towers at least are in entire preservation; besides some ruins. There are two temples together at the eastern end of the group and one ruined temple not far off. Some few feet off are two other temples.
15	Ditto ...	Devísthán, near Barákar, sub-division Rání-gañj.	Temples ...	<p>These are temples of no great date, but curious ...</p> <p>Tradition says that a Rohni Deoghar Bráhmána once saw a jewelled arm rise out of the waters in the adjacent nála; he went and informed Rájá Kalyána Simha of Kásipur, Pachet, who came himself and saw the prodigy. At night the goddess herself appeared to him in a dream, and pointing to an irregular stone, somewhat like a rude argha, said—"This is my murti, worship it." The Rájá accordingly caused the temple to be erected, and the stone having been duly inscribed, was installed in the temple. As the Rájás of Pachet did not reside at Kásipur till comparatively very recent times, the temples can not be old.</p>
16	Ditto ...	Kálná ...	Mosque and tomb of Majlis Sáheb.	A large mosque, built of stone and supported by stone pillars. There is also a tomb of Majlis Sáheb built of brick, which is much frequented by pilgrims.
17	Ditto ...	Ditto ...	Temples ...	This group consists of 109 temples, and they were built and consecrated in 1216 (1809 A.D.) by the Maháráj Adhiráj Tej Chánd Báhdar. Over the entrance door of this group, there is

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
It is in possession of the villagers.	A part of the arch is broken. It is not taken care of by anybody.	ib	
In the custody of the agents of Mahārājī Svāmāyī of Kāsimbazar, to whom the village of Barākar belongs. Not used for any specific purpose, nor is any worship made in them.	The towers of four temples are in entire preservation.	ii b	See pages 150-54 of Vol. VIII of the Archæological Survey Reports. For plans of the temples, see Plate VI, and for basement mouldings of temple No. 1, see Plate XIV of the above volume. There are photographs of the temples and of the mouldings in the Indian Museum, Calcutta.
The custody of the temple in which the idol of the Devī is set up and that of others belonging to some idols of Siva is in the hands of a family called Deghorias, residents of village Sabanpur. These Deghorias are traditionally the privileged Sebāits of the Devī; the charge cannot be transferred to any other without provoking the Devī's anger. Some lands have been allotted by the Rājā who established the Devī for her Sebā, the Deghorias possess these lands and are bound to meet all expenses on account of the Devī. A Sannyāsī at present resides at the Devīsthān and looks to the proper preservation of the temple. He has undertaken to repair the temple by restoring the masonry with donations raised here and in other districts.	The present state of preservation of the temple is good. In future, if the Deghorias ever fail to maintain the temple in a state of proper preservation, the conditions of the grant under which they hold the lands may be enforced and in which the aid of the Kāśipur Rājā should be invoked, the grant having been made by his ancestors.	ii b	See pages 150-54 of Vol. VIII of the Archæological Survey Reports.
In the custody of Moydin Bhāṇḍārī of Japut in thānā Kālnā.	Dilapidated condition and overgrown with jungle.	ii b	See pages 150-54 of Vol. VIII of the Archæological Survey Reports.
In the possession of the Burdwan Rāj estate. There are images of Siva in each of the temples, and they are	Petty repairs and whitewashing are done to the buildings every year on the occasion of the Sivārātri, and every fourth year they	ii b	See page 60 of Hunter's Statistical Account of the Burdwan district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>also a verse engraved on a piece of stone stating the fame and name of the Maharájá and the year in which it was consecrated. This is the verso—</p> <p>“শাকে চন্দ্রশিবাক্ষিকৃষ্ণকুমিতে জীভেজচন্দ্রাভিধো রাজা স্বর্ঘ্য ইব হিরাপিতলচক্রে প্রতাপামলঃ। শস্ত্রোদ্যম পদম্ নবাধিকশতশ্রীমন্দিরৈর্মণ্ডলম্ প্রাকারীম্বহনস্থিকামগরে কৈলাসমেতং নবম্।”</p> <p>This may be translated thus:—The most powerful and wise Rájá Tej Chandra in the year 1731 Sáka (1809 A.D.) by building these 109 temples in concentric circles in Ambiká made a new Kailás resembling to that most sacred seat of Sambhu (Mahádeva).”</p> <p>The object of erecting these temples in concentric circles would seem to be to do away with the practice of turning beads, as by going round these temples, that object could be attained.</p>
18	Burdwan ...	Kálná ...	Tomb ...	A fine old tomb with inscription ...
19	Ditto ...	Do. ...	Mosque ...	One of the finest of mosques. It has layers of stone running through the building ornamented with tracery.
20	Ditto ...	Do. ...	Temple ...	A fine specimen ...
21	Ditto ...	Guptipará, tháná Kálná.	Temples ...	These are of some interest ...
22	Ditto ...	Baddipur in the Kálná subdivision.	Temple ...	People say that about 400 years ago one Sobhánanda Pál, by caste a Telí, who was originally a petty grain-dealer, but who subsequently rose to be a rich man, erected this temple. Gradually his family was reduced in circumstances, and either became extinct or left the place.

(2) BIRBHÚM

23	Bírbhúm ...	Dubrájpur rocks in the Hetam-pur estate.	Temples ...	<p>The following is a traditionary account of the origin of these temples:—When Rám Chandra, the hero of the Rámáyana, was about to attack Rávana, King of Ceylon, he found it necessary to throw a bridge across the Straits for the conveyance of his troops. He accordingly drove in his aerial chariot to the Himálayas, picked up what stones he needed, and drove back. As he was passing Dubrájpur, his horses took fright and tilted up the chariot a little, so that some of the stones fell out. There is another legend in connection with these rocks, to the effect that they were collected by Visva Karmmá, the artificer of the gods, to erect in one night a second Kási, or Benares, at the command of the god Śiva. When, after having made the collection, he was about to commence the work, the day dawned, and</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
regularly worshipped three times every day. A number of priests are retained by the Burdwan Ráj to perform the services of the thákurs.	are thoroughly repaired at the cost of the Ráj.		
Unknown	Going to decay	iii	See page 60 of Hunter's Statistical Account of the Burdwan district.
Ditto	In ruins	iii	
In the Burdwan Ráj estate ...	In good order and kept up ...	ii ^b	
Unknown	Going to ruin	iii	
Not taken care of by any one...	Lies in a neglected state and wants repairs.	iii	

DISTRICT.

.....	The temples are reported by the Collector of the district in his letter, dated 6th November 1894, to be in a bad state of repair, but he considers that it is not necessary to do anything towards their conservation. The custodians of the temples have intimated to him their intention to repair the buildings in their custody, and he is of opinion even if these intentions are not fulfilled, the buildings are not of sufficient antiquity or archæological interest to justify any action of Government.	ii ^b	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>he was obliged to vanish, not choosing to expose himself to the gaze of the public. On the top of the highest rock, contiguous to the existing temple, Siva was believed to have dwelt, and the people used to worship him at its foot. A natural division existed between the top and the main rock, and, on the occasion of a violent storm, the former tumbled down, crushing a priest to death. The people ascribed the accident to a desire on the part of Siva to have a temple built for him, and so one Sañkar Ráj, of Dubrájpur, erected the temple* over the fallen rock, which is still believed to be the image of Siva, and is regularly worshipped. There is another building in front of the temple, which was erected about 33 years ago by one Kená Rám Datta,† of Dubrájpur. It is said that the man's wife having proved barren, he offered to raise a temple for Siva in case he was blessed with a son. His wish was granted, and he fulfilled his vow by erecting a temple in front of the former one.</p> <p>These two legends relate to the rocks as a group; there are also anecdotes connected with some of the separate rocks. There are two temples. The older one, which stands at the back of the other, contains a large stone, which is worshipped as Siva, and which is enclosed by four walls built close up to it. Behind this temple is a boulder, not very wide, but high, with its sides almost perpendicular. The boulder was originally worshipped as Siva, the presiding deity of the rocks. It happened that the priest, who had grown too old and infirm to ascend it for the purpose of daily worship, was one night visited by Siva in a dream, and was told—"You need not trouble yourself any more to get up the hill to worship me; my head will tumble down on the plain, and you can worship it there." The priest, on awaking from his sleep, went towards the rock and found that the top had actually fallen broken and was lying on the ground. He then built walls round the broken fragment, and thereafter worshipped it as Siva. A little to the east of this temple there is a hollow place on the top of one of the boulders. People say that it never gets dry, but contains water all the year round. Sítá (wife of Rám Chandra) once washed her head in it, and since then the water has been considered sacred. Close by is a place where she is said to have sat down. One of the wheels of her aerial chariot also left its mark on a boulder. Another boulder has a long line run across its surface as if a narrow stream of water had passed over it. Tradition says that it was caused by Rávana while answering a call of nature. There are two rocks, called <i>mother</i> and <i>sister</i>. The former is rather flat, and the other, shaped like an inverted cone, is beautifully balanced on it. Besides the remains in the immediate vicinity of Dubrájpur, there are several other temples, masjids, and a fort within a few miles, of which nothing is known.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>* Worship is performed every morning in this temple which is called that of "Śiva Pá-háresvar" (Śiva the God of the Hill) which was built by Sañkar Ráj, by the Sebáyets who are the custodians thereof. The grandson of Sañkar Ráj is alive and has promised the Collector to repair the temple built by his grandfather.</p> <p>† The "Sebáyet" of the Hall or "Nát Mandir" built by Kená-rám Datta intends to appeal to the public for subscriptions to enable him to repair the building which is at present without a roof.</p> <p>•</p>			

(2) BIRBHUM

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
24	Birbhum ...	Nagor ...	Fort ruins ...	To the west of Suri is the great fort of Nagor. The whole parganá is enclosed by a low earthen rampart overgrown with dense scrub and bamboo jungle; the ramparts have a shallow ditch in front, about 20 feet wide now in places, but which once must have been wider and deeper. The line of ramparts is very irregular both in plan and in profile.
25	Ditto ...	Bakresvar or Bakešvar.	Temples of Siva.	<p>The space within the enclosure comprises the entire pargana of Haripur; it is a low, unhealthy, flat piece of land, resembling more some parts of Lower Bengal than the adjacent districts; there is a tirtha here near the village of Tántipará known as the tirtha of Bakešvar. The objects of interest are a number of temples grouped near a number of dirty tanks. There is but one large temple, and this is of the style of the Baijuáth ones; it had a line of inscription over the doorway in modern characters, but the characters are now too worn to be at all legible. Close to the temple is a pucea kunda, ablution in which cleanses from sin.</p> <p>The other temples are all very small and very numerous; they are avowedly modern.</p> <p>The temples are built of a variety of materials, brick and stone, both cut and rough; the cut stone is roughly dressed, not smoothed; there are traces of an old brick enclosure about the principal temple, which is situated on a high mound.</p> <p>The place is fabled to have been the residence of Bakra Muni, and the lingam in the principal temple having been established by him, is known as Bakešvar.</p> <p>There are several small temples, erected by private inhabitants, which are falling into decay, but there is no necessity to repair them. The temple at Bakešvar has far more local celebrity than that at Dabrájpur, and at the Sivarátri in the month of Phálgun a considerable number of pilgrims from this district and elsewhere worship at the shrine, and a melá is held in connection with the event. The hot springs are bathed in, and are considered most efficacious in skin diseases, and also cases of old fever.</p>

(3) BAÑKURA

26	Bañkurá ...	Vishnupur ...	Temples ...	<p>The Vishnupur temples are the chief existing ancient buildings in this district. They stand among the remains of an ancient fort of considerable extent, the circumscribing ramparts of which are still visible with one handsome gateway. The temples are built of brick, or rather with plaques of bricks or tile work, and are covered with the most curious sculpture. The history of these objects, however, is known only in so far as given in the inscriptions on them.</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	iii	See pages 146-47 of Vol. VIII of the Archaeological Survey Reports. For a description of this fort, see pages 335-36 of Hunter's Statistical Account of the Birbhūm district.
The large temple of Mahādev or Siva is in good condition and is looked after by the 22 families of "Sebāyets" who have an interest therein.	ii <i>b</i>	

DISTRICT.

The owners are the Vishnupur Rājās.	In a dilapidated state and threatened with ruin from the growth of trees on them, the roots of which have penetrated into the interior and cannot be eradicated except by breaking open the masonry work.	ii <i>b</i>	See pages 203-06 of Vol. VIII of the Archaeological Survey Reports for a description of the temples at Vishnupur. For a description of the fort at Vishnupur, see pages 237-38 of Hunter's Statistical Account of the Bāñkurā district.
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
27	Bañkurá ...	Vishnupur ...	The Jor Bánglá temple.	This temple is a curious and unique specimen of its kind. It is constructed of brick; is plain and unornamented. It is inscribed and dated in the Malla or Mallábdá era 360 A.D. 1572. The Kings mentioned in the inscription are Srí Vira Hámbira Nareśa and Srí Raghunátha Simha.
28	Ditto ...	Ditto ...	The Mallesvár temple.	The finest of the numerous temples here which are typical of a particular age and style. It is the temple of Vishnupur, and has long been regarded as the oldest in Vishnupur. It is said, on the strength of the inscription it bears, to date back to near the beginning of the Malla era.
29	Ditto ...	Ditto ...	The Rás Mañcha temple.	This temple is absolutely unique in style and architecture, not only in Bengal, but in India. Of minor brick buildings, this is most worth preservation. It is a characteristic example of the pyramidal temples of the Malla era; is uninscribed.
30	Ditto ...	Chhinpur, tháná Onda.	Temple ...	This temple, it is stated, was built by the Vishnupur Rájás. It is now in a very dilapidated state. The idol Syámsundar Thákur was formerly in it when it was in a better condition. Built of laterite and is the only stone temple in the neighbourhood; comparatively modern.
31	Ditto ...	Bahulárá, tháná Onda.	Temple of Siddhesvara.	The finest brick temple in the district of Bañkurá, and the finest, though not the largest, brick temple is the one at Bahulárá, on the right bank of the Dárikeśvara river, 12 miles from Bañkurá; the temple is of brick plastered; the ornamentation is carefully cut in the brick, and the plaster made to correspond to it. It is carved and moulded with plaster ornamentations in relief after the style of modern Bengal architecture. There are, however, ornaments on the plaster also, but none inconsistent with the brick ornamentation below. Hence it is concluded that the plaster formed a part of the original design; the mouldings of the basement are, to a great extent, gone; but from fragments here and there that exist a close approximation can be made to what it was: some portions are, however, not recoverable. The present entrance is not the original old one, but is a modern accretion, behind which the real old doorway, with its tall triangular opening of overlapping courses, is hidden. This old opening is still to be seen internally; it consists of a rectangular opening, 41 courses of bricks in height, over which rise the triangular portion in a series of corbels, each five courses in depth; the width of the opening is 4 feet 10 inches; there is no dividing sill, and from the façade of the temple it is evident that the cell with its attached portico in the thickness of the wall itself stood alone without any

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
The owners are the Vishnupur Rájás.	In a dilapidated state and threatened with ruin from the growth of trees on them, the roots of which have penetrated into the interior and cannot be eradicated except by breaking open the masonry work.	ii b	See pages 203-306 of Vol. VIII of the Archæological Survey Reports for a description of the temples at Vishnupur. There is a photograph of this temple in the Indian Museum, Calcutta.
Ditto ...	Under repair by private subscription.	ii b	See pages 203-06 of Vol. VIII of the Archæological Survey Reports.
Ditto ...	In a dilapidated state and threatened with ruin from the growth of trees on it, the roots of which have penetrated into the interior and cannot be eradicated except by breaking open the masonry work.	ii b	There is a photograph of this temple in the Indian Museum, Calcutta.
In charge of Kedár Náth Deghoria.	In a dilapidated state ...	ii b	There is a photograph of the temple in the Indian Museum, Calcutta.
Is in charge of Gopál Chandra Gañgopádhyáya of Bahulárá.	The roof of the temple, a portion of the wall, and the doors have given way.	ii b	See page 202 of Vol. VIII of the Archæological Survey Reports. For plan of temple and profile sketch of mouldings, see Plates VII and XVIII, respectively, of the above volume. There is a photograph of this temple and of its mouldings and carvings in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
32	Bāñkurā ...	Sonátapan ...	Saliváhan's temple.	<p>adjuncts in front; there are, however, the remains of a mahāmandapa, which was added on in recent times, but it is widely different in construction and in material to the old temple, and is probably not so old as the British rule in India.</p> <p>The temple had subordinate temples disposed round it in the usual manner; there were seven round the three sides and four corners, and one in front, the last being most probably a temple to Nandi, the servant of Siva; the whole group was enclosed within a square brick enclosure; subordinate temples and walls are equally in ruins now, forming isolated and long mounds respectively.</p> <p>This is a tall temple, solidly built of bricks, each measuring 12" x 8½". Thirty-three courses of these bricks make up 7 feet of height for the basement. The temple is remarkably solid and was originally carved with ornamental plaster work. The dimension of the sanctum inside is only 12 feet square.</p> <p>The great height and the material, brick, need a greater thickness than stone. The roof of the cell begins to contract by overlapping courses at a height of 18 feet; the overlaps are at first of six courses each, then after four such overlaps there are five overlaps of five courses each, after which the overlaps are of four, and subsequently of three and of two courses each. The entrance is of the usual style of overlapping openings; it is 6 feet 1 inch wide; the overlaps are one of six courses, two of five courses each, seven of four courses each, five of three courses each, and one of two courses; there being altogether sixty-one courses disposed in 16 overlaps on each side to the point where the two sides of the triangle approach to within 4 inches of each other, the overlaps being, therefore, of 2 inches each only almost exactly. The temple stands on a high plinth, now a shapeless mound; it does not appear, from the absence of the dividing sill in the opening, that the temple had any mandapa in front, and the façade is indeed complete as it is, there being no part or line where the walls of any chamber or structure in front could touch the present façade without hiding some ornament, or falling upon some moulding or ornamental sculpture: the long platform, therefore, in front of the temple (now a terrace of earth and rubbish) must have been meant for open-air gatherings, as is common to this day, especially in mélas or fairs, or for a subordinate temple facing the main one.</p> <p>The temple is ascribed to Saliváhan; it was covered with plaster, and richly and profusely ornamented. The plaster, from its ornamentation corresponding in all parts with the cut-brick ornamentation below, is considered to have formed part of the original design, and not, as is too often the case, added afterwards.</p>

DISTRICT—continued.

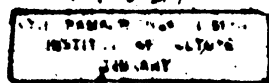
Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
It is not occupied by any idol, nor is it in the custody of any one.	The top of the temple has dis- appeared long ago and is now a shapeless mass of ruin, on which young trees are allowed to take root and flourish un- disturbed.	iii	See pages 200-01 of Vol. VIII of the Archaeological Survey Reports. There is a photograph of the temple in the Indian Muse- um, Calcutta.

No	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
33	BāŅkurā ...	Ektesvar ...	Temple ...	The temple is of stone, with later brick additions in the shape of arches running along the front: the old stone mouldings of the basement are boldly cut and rather fine though quite plain. The temple was built of laterite, but has had sandstone and brick additions made to it. There are traces of three different restorations or repairs. The first was a restoration of the upper portion, which had apparently fallen down. In the restoration, the outline of the tower and general appearance of the temple, before its dilapidation, appears to have been entirely ignored, and a new design adopted. After this, repairs on a small scale were carried out, of which traces are to be seen in various patchy portions of brick and mortar; lastly, a series of brick arches was added in front of the temple. The temple is uninscribed, but the stone portions appear to belong to the 16th century A. D. The object of worship inside is a lingam, which is said to have thrust itself up through the ground. Several pieces of sculpture, both broken and sound, and almost all Brāhmanical, lie in groups on platforms outside, none of any special interest and none inscribed.
34	Ditto ...	Dharāpat, tháná Vishnupur.	Temple of Syām Chánd.	This temple is dedicated to an idol named Syām Chánd Thákur, commonly known as Nengtá Thákur. It was erected by one Advesh Rájá, the then so-called Rájá of Dharāpat. Tradition goes that on the death of the founder of the temple this idol performed his śrádh ceremony. Barren women of the locality still visit this temple to worship the idol in hope of being blessed with children.
35	Ditto ...	Nátangrám, tháná Onda.	Fort ruins ...	Never been examined
36	Ditto ...	Karásur Garh ...	Ditto ...	Never been examined, but ascribed to the Asuras who ruled Bengal before the advent of the Aryans.
37	Ditto ...	Kishangarh ...	Ditto ...	Said to have been built by one of the Rájás of Vishnupur. It is surrounded by ditches and ramparts.
38	Ditto ...	Asurgarh ...	Ditto ...	There are ruins of a fort and of temples ...
39	Ditto ...	Syamsundar Garh	Ditto ...	There are ruins of a fort and of temples. Reported to be built by the Vishnupur Ráj. Some lands appertaining to the garh have now been converted into a garden.
40	Ditto ...	Chátná, tháná BāŅkurá.	Temples ...	About fourteen miles from BāŅkurá on the old Grand Trunk Road through Hazaribágh to Saharghat; at the village of Chátná are some ruins; the principal consist of some temples and ruins within a brick enclosure, the enclosure and the brick temples that existed having long become mere mounds, while the laterite temples still stand; the bricks used are mostly

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Is in the custody of the Pújáris	Should be kept in repair by the Pújáris. Preservation desirable.	ib	Vide page 200 of Vol. VIII of the Archæological Survey Report. For plan of temple and profile sketch of mouldings of basement, see Plates VII and XV of above volume. There is a photograph of the temple in the Indian Museum, Calcutta.
In the custody of the Banerjees of the Ayodhyá.	In good condition ...	iib	
.....	Exploration needed ...	iiia	
.....	Ditto ...	iiia	
In the custody of Gopál Banerjee's family at Kishangarh.	In a dilapidated state and could only be repaired at a considerable cost.	iib	
.....	Exploration needed ...	iiia	
Not in use. Is in the custody of Golám Chandra De of Sonámukhi.	In a dilapidated state ...	iib	
Maintained by the Chátná Rání at an expense of Rs. 3-8 per diem.	The brick enclosure and the brick temples that existed have long become mere mounds, while the laterite temples still stand.	iib	See pages 198-200 of Vol. VIII of the Archæological Survey Report.

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(3) BĀŅKURĀ

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
41	Bāñkurā ...	Lokpur, tháná Kotálpur.	Tomb of Ismael Ghazi.	<p>inscribed, and the inscription gives a name which is read by some as Konaha Uttara Rájá, while the pandits read it as Hámbira Uttara Rájá; the date at the end is the same as in all, viz., Sāka 1476: there are four different varieties of the inscriptions, two engraved and two in relief, the bricks were clearly stamped while still soft, and then burnt. Tradition identifies Chátná with Vāsuli or Vahuli Nagara. At Daksha's sacrifice it is said one of the limbs of Párvatí fell here, which thence derived its name of Vāsuli Nagar or Blulyá Nagare, a name mentioned in the old Bengali poet, Chandí Dás. Its present name Chátná is derived from a grove of Chátim or Chátni trees, which existed here.</p> <p>The temple is ascribed to Hámbira Uttara Rájá, and the legend about it is that Vāsuli Deví one night appeared in a dream to the Rájá and said—"Behold certain cartmen and mahájans are passing through your territory and are at this moment under a particular tree; they have with them a stone in which I have taken up my abode; take it and set it up to be worshipped, for I am pleased with you, and will remain with you." The Rájá accordingly sent men and stopped the mahájans and cartmen, and seized the stone in payment of ground-rent for the ground they had occupied during the night; he then set it up in the temple which we now see. The temples of laterite are not worth special notice, there being nothing remarkable about them.</p> <p>A Muhammadan saint named Ismael Ghazi had a battle with the Hindu Rájá, Gor Mondaron, on behalf of Islamism. The saint was killed in battle and his head was removed supernaturally. While this was being done, a drop of blood from the decapitated head fell on the spot where the tomb was built. It is also said that the tomb was completely erected in the course of a single night. It is built of stone.</p>

(4) MIDNÁPORE

42	Midnápoore...	Nayagrám ...	Khelar Garh (fort)	<p>Valabhadra Simha, the third Rájá of Khelar, completed this fortification, of which his father, Pratáp Chandra Simha, had laid the foundation (1490 A.D.)</p> <p>The building is a regular fortress, with towers and walls of laterite stone and surrounded by a moat. The gate and postern are intact, and the walls are standing. Inside, where there is a good well of drinking water, all the edifices are in ruins; but there are two curious figures in blue stone representing a man of Persian extraction and his wife on horseback. The face of the man, his arrows and quiver, bear some resemblance to the figures found in Nineveh.</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In the custody of a family of local fakirs who hold lákhráj lands for the purpose. It is held sacred by the Muhammadans of the locality, who visit it occasionally and make vows and offerings.	Out of repair, but as it is regarded with veneration by the Muhammadans of the locality they should keep it in repair.	ii b	

DISTRICT.

Is in the possession of the Nawab of Murshidabad. Not used for any purpose.	Overgrown with jungle ...	ii b	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
43	Midnápoore...	Nayagrám ...	Fort of Chandra Rekha Simha.	This was erected by the fourth Rájá, Chandra Rekha Simha, in the sixteenth century, and is a large entrenchment more than a mile square, with one entrance towards the east. The ditch which runs round the Garh, must have been excoavated at an enormous cost, as in many places the solid laterite rock is cut through 8 or 10 feet in width, and over 6 feet in depth. On the eastern side, where the entrance is, another very deep trench and rampart were constructed, and it was apparently intended to carry this the whole way round, but the design was not carried out, and on the other three sides there is one moat only.
44	Ditto ...	Gopivallabhpur.	Temple of Siva	This is a remarkable temple of Siva, about a mile east of the Chandra Rekha Garh. It is built of laterite stone, and towers over the jungle to the height of about 75 feet. It is not known who erected the temple.
45	Ditto ...	Ditto ...	Pillars ...	These small pillars, about 1,000 in number, are very curious. They are scattered over a large plain, called Kearchánd, about one mile east of the zamindar's residence at Kultikri, and vary in height from 2 to 4 feet, the lower extremities of the pillars being driven into the ground, and the upper rounded into a rough resemblance of human heads. It is said that Jahar Simha, a Hindu chief, who ruled at Kearchand about the year 1170 B.S., devised this as a means to intimidate his opponents by making the stone pillars appear as so many men in his service, whom he employed constantly to guard the citadel: but they are more probably of the same character as the monumental stones found in Chota Nágpur.
46	Ditto ...	Uriya Sai, Garbheta P. S.	Temple	It is built of stone, with a marble tablet, bearing an inscription to the effect that Rájá Chohan Singh constructed it in 996 B.S., so that the date affords a very satisfactory corroboration of the correctness of the epoch assigned to the Bogri Rájás (1555-1610 A. D.).
47	Ditto ...	Mayaná ...	Mayaná Garh (fort).	The fort is built on an island within an island, and is situated on the western bank of the Kossye, a little above its junction with the Kaliaghye; it was evidently constructed by excavating two great moats, almost lakes. The earth of the first was thrown inwards, so as to form a raised embankment of considerable breadth, which, having become overgrown with dense bamboo clumps, is impervious to any projectile that could have been brought against it 100 years ago. Inside the larger island, the outer edge of which is this embankment, another lake has been excoavated and the earth thrown inwards, forming a large and well-raised island about 200 yards square, or 8 acres, more or

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
As in preceding entry ...	The walls are in a dilapidated condition. Indigo has been sown in the compound this year.	ii b	
Is in the custody of the minor proprietress of the estate Kuarmaji Simha Mándhátá. Used for the purpose of worship.	Gradually decaying for want of repairs. It is desirable to have it repaired, but the minor proprietress' estate being engrossed in debts, she is not in a position to undertake the work.	ii b	
Ditto ditto. Not used for any purpose.	In ruins, the stones having partially been taken away. The estate is engrossed in debts, and the proprietress is not in a position to maintain it.	ii b	
In possession of zamindar Bábu Dhanendra Náth Mukherjee. At present Messrs. Watson and Co. are pattanidárs. Used for worship.	Decaying for want of repairs. Messrs. Watson & Co. are unwilling to repair it, which is necessary for its preservation.	ii b	
In the custody of Rájá Sachchidánanda and his brothers, who use it as their residence.	In a state of entire disrepair. The proprietors are unable to undertake the repairs, as they are involved in debts.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>less. On this stands the family residence of the Moyná ráj and all its belongings.</p> <p>It appears from the family records that the fort was originally constructed by one of the semi-mythical heroes of this district, Rájá Láu Sen, at a time when the district was under the dominion of the Gaur Rájás. At the time of the Mahratta ascendancy, the descendant of Láu Sen was ousted, owing to default of payment of the usual tributes and the possession of Mayaná was made over to Báhubalendra, the founder of the Mayaná Ráj. Six miles to the south of Mayaná there is a depression, about eight or nine miles in extent, which was formerly subject to the overflow of tidal water from the sea; but the Rájá of Mayaná erected embankments along it to keep off sea water, and thus brought a considerable part of it under cultivation. This depression was perhaps a creek of the sea, which must have silted up in course of time. This supposition receives confirmation from the fact that by recent excavations in the villages, Tilda, Jalchak, and others, which stand near the depression, many things have been discovered at a depth of some 16 or 17 feet below the surface, which show that the place must have been a port or seaside town in days gone by. The configuration of the country also makes this every way probable.</p>
48	Midnápoore...	Náráyan Garh ...	Fort ruins ...	Two ancient lines of fortification, an outer and an inner line, surround this fort, the space enclosed within the latter being above half a mile square. The actual buildings are not very striking, though there are some fine old tanks. The Cuttack high road passes through the western side of the fort, the western rampart running parallel to it for some distance.
49	Ditto ...	Gurbeta ...	Temple of Sarvva Mañgalá.	<p>The pargana or Ráj of Bogri is in a special manner dedicated to Sarvva Mañgalá, whose worship is said to have been inaugurated by Rájá Vikramáditya of Ujain, but his family cannot in any way be identified with the Bogri Rájás.</p> <p>The temple is an old, spacious, and lofty building, but it is not known when and by whom it was built. It is peculiar in having its door facing the north, and two separate legends are given to account for the fact.</p>
50	Ditto ...	Ditto ...	Temple of Kañgesvar Siva.	This temple, which is dedicated to the god Kañgesvar Siva, is coeval with the temple of Sarvva Mañgalá, and built on the same plan.
51	Ditto ...	Ditto ...	Tanks ...	The tanks are named Jaltuñgi, Indrapushkariní, Pathurihadua, Mañgalá, Kabesdighi Ampushkariní, and Haduá. In each of these there is a stone temple in the centre, and they all lie towards the north gate. From their proximity to the north

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the possession of Mahārājā Durgā Charan Lāhā of Calcutta. A portion of the compound has been turned into paddy land.	Is in utter ruins ...	ii b	
In the custody of zamindar Dhanendra Nāth Mukerjee, of Bāgbazar, Calcutta. Used for the purpose of worship.	Now in good condition, having been recently repaired.	ii b	
Ditto ditto ...	Ditto ditto ...	ii b	
In the possession of zamindar Dhanendra Nāth Mukerjee. Not used, as the tanks have silted up.	.....	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
52	Midnápoore...	Jaldya, Gurbeta P. S.	Fort ruins ...	part of the fortification, it is inferred that all of them were excavated in the time of the Chohans (1555 to 1610 A.D.) There is a small fort in Nayabasat, which was built in Rájá Ganapati Auch's time.
53	Ditto ...	Gurbeta ...	Ditto ...	The remains of the ruinous fort of Garhbeta recall its former state and the local influence which the Rájás once possessed. The places which were filled by the large and massive gates still bear their respective names—(1) Lál Darwázá; (2) Haraman Darwázá; (3) Pesha Darwázá; (4) Kauta Darwázá.
54	Ditto ...	Dántun ...	Temple of Syá-malesvar.	At the entrance of the temple there is a statue of a large bull in stone, lying in front of Siva, and having its two fore-legs cut off, it is said, by Kálápáhár. It is said to have been erected by the Bhoj Rájá, but the date is not given. One account says that about 200 years ago Chaitanya Maháprabhu, on his way to Jaggannáth, brushed his teeth here, and from this circumstance the village got the name of Dántun (tooth-brush). Another account asserts it to have been the capital of Bhoj Rájá, the father-in-law of Vikramáditya, King of Ujaín. It would, however, appear from the history given of Dántun by the learned Pandit Jadunandan, about 200 years ago, on the occasion of introducing himself in the Muktimandap (temple of salvation) in Jaggannáth, that it is a village of old standing, and that its origin is not so modern as the legend about Chaitanya would indicate.
55	Ditto ...	Ditto ...	The Vidyádhara and Sasáñka tanks.	There are two large tanks—one in Dántun, called the Vidyádhara, and the other, about two miles east of it, known by the name of Sasáñka. The first is about 1,600 feet in length and 1,200 feet in breadth. It was excavated under the orders of Vidyádhara, the minister of Rájá Telinga Mukund Deva. The other tank was excavated by Rájá Sasáñka Deva, of the Pándava family, while on his way to Jaggannáth. It is 5,000 feet long and 2,500 feet broad. It is said that there is underground communication between the tanks, by a tunnel made of stone, about 7½ feet high and 4½ feet broad.
56	Ditto ...	Ditto ...	Ruins of Residences.	The village Moghulmári is so called from a great number of Moghuls having been killed there in a battle fought between the Mahrattas and the Moghuls, in which the former were victorious. It is about two miles north of Dántun, Sât Deulya being five miles from Moghulmári. When excavating

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In possession of Messrs. Robert Watson & Co., pattanidars of Bagri. Some of the stones were removed and utilised for the Jamala bridge. Fort not used in any way.	Is in ruins 	ii b	
In possession of zamindar Dharendra Náth Mukerjee and not used in any way.	Ditto 	ii b	
In custody of the local zamindar, Rám Chandra Roy, and is used for worship.	Is in a good state of preservation, but it requires repairs.	ii b	
In custody of the local zamindars, Bhagavat Sáhá and Rám-chandra Ráya and others. The water of the tanks is used by the public for drinking and other purposes.	The Sasánka tank has silted up.	ii b	
In custody of the local zamindar, Bhagavat Chandra Sáhá. Not used by any one.	In a state of decay. The stones are being sold by the zamindar.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
57	Midnápoore...	Tamluk ...	Temple of Bargabhímá.	<p>earth for the construction of the Rájghát road, several remains of old buildings were discovered in these villages, and numerous bricks and stones were dug out, showing that these places were once the residences of some ancient Rájás.</p> <p>Of the ten phases of <i>Sakti</i> called Mahávidyás goddess Tārā is the second. <i>Bargabhímá</i> represents Tārā. The idol is formed of a single block of stone with hands and feet attached to it in mezzo relievo. It is represented standing on the body of Siva and has four hands. The upper of the two right hands holds a three-pointed spear and the lower one a sword. The upper left hand holds a human skull with human blood in it, while the lower holds the head of a demon. There is a small image of <i>Dasabhujá</i> Mohishmardini and two little idols representing Siva, all of similar kind of stone on the same platform with the chief goddess.</p> <p>Although a <i>Sakti</i> temple, the <i>chakra</i> or disc on the top of the temple is of Vishnú. This disc might have been changed by some one of the fishermen rájás who ruled the place during the Muhammadan period, and who were apparently Vaishnavs by religion. It is also another reason why animal sacrifice is not much encouraged in the temple. It has been built on the old site of a once very magnificent Buddhist Vihára. It is divided into three apartments, viz., Baradeul, or inner sanctuary, Jagamohan, or hall of audience, and Nátmandir, or dancing hall, which is also used for the purpose of sacrifice. There is a small raised covered passage between the <i>Baradeul</i> and Jagamohan, which is called Jñán-Mandap. Pandits sit here to discuss religious subjects. The whole building is on a raised platform accessible by a flight of stairs consisting of 22 steps. There is a nahabatkhaná just at the top of the grand stairs, and the whole enclosure is surrounded by high walls, out-offices, kitchens, servants' hall, &c. The temple is of Orissa style, and is a small miniature of the temple of Puri. Tradition is that the temple was built by Viśvakarmá. Outside the temple, but within its enclosure, is a Kalikudunte tree (<i>callophyllum inophyllum</i>), supposed to have the virtue of redeeming women from barrenness. There is a small tank to the north of the enclosure. The popular belief is that a barren woman conceives if she plunges into the tank with a basket of fruits on her head and picks up whatever reaches her and suspends it to the Kalikudunte tree with a rope made of her hair. 19837</p>
58	Ditto ...	Tamluk ...	Temple of Krishnárjun.	<p>The story is that Arjun, the third Pándav, had come to Tamluk to rescue the sacrificial horse which was let loose at the Áśvamedha Jajña, but detained by the Yubaráj of Tamluk, which was a large principality at that time. There was a great fight between Arjun and the Yubaráj, but Krishna, a friend of</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>It now belongs to a community of priests, and there is a fair endowment; but the priests never think of preserving the building, or at least of keeping it in decent order. There are several shareholders. A large portion of the income is appropriated to the maintenance of their families, and they complain they have very little left after meeting the ordinary expenses to take up the work of repair.</p>	<p>Besides some petty repairs, there has been no addition or alteration, and no proper repair was ever made. The petty repairs, which have been done, are all very clumsy. Certainly the building ought to be preserved as a work of antiquity.</p>	<p>ii b</p>	<p>For a summary of the ancient History of Tamluk, see page 63, and for account of this temple, see pages 64-65 of Hunter's Statistical Account of the Midnapore district.</p>
<p>It belongs to a clan of priests and has a large endowment, but a greater portion of it is appropriated to the maintenance of the families of these priests. There is no control</p>	<p>Though it is much later than the temple of Barga-Bhimá, it should be preserved. No repairs or even any attempt seems to have been made since its erection.</p>	<p>ib</p>	<p>See page 66 of Hunter's Statistical Account of the Midnapore district.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
59	Midnápoore...	Ráyapará, police-station Nandi-grám.	Temple of Siva.	<p>Arjun, intervened, and the old Rájá yielded to him, and released the sacrificial horse. In honour of that occasion the Rájá is said to have erected a temple and set up the image of Krishnárjun, which is daily worshipped up to the present time by the name Jishnu-Hari. The old temple is said to have been washed off by the river Rúpnaráyan, and the present one, which is not much removed either for architecture or for style, has been built about 400 years ago by the Rájá of Tamluk.</p> <p>There is Siva's temple at Ráyapará, tháná Nandi-grám. It is a linga said to be Anádi, i.e., it has come out naturally from underground and not set up by anybody. Its history and tradition is the same as is prevalent in the case of Barga Bhímá. Chánd Sadágar whilst on his voyage to Simhal, is said to have passed by this place, which was almost on the sea-board, and observed some females fetching water in pitchers which were of gold. His curiosity was aroused, and at night he dreamt of the god Siva. Next day he consecrated the linga and built a small temple.</p>
60	Ditto ...	Karnagarh ...	Fort ruins ...	<p>In Karnagarh under the Sálbani police-station there are the remains of a palace with a silted and choked up ditch and fragments of a parapet wall. The palace evidently served the purpose of a fort when the "Chohars" or the wild aboriginal people invaded the possession of the local Rájá, of whom Jasvant Singh was the most famous. The temple built over the ashes of this Rájá is still shown to the pilgrim. The fort is said to have been built by Rájá Mahávír Singh, grandfather of Rájá Jasvant Singh, about 500 years ago. There are many temples in and about this ruin in various stages of dilapidation, from most of which the gods have been removed or taken away.</p> <p>There is a tank on the site of this ruin, in the centre of which there is a building made of stone.</p>
			Temples of Dandésvar and Mahámáyá.	<p>Only two temples, which are about a mile from the garh, are in a state of preservation. They are well known here as the shrines of Dandésvar and Mahámáyá. They are situated close to each other and are surrounded by the same compound wall about 10 feet high, which is built entirely of well cut stones. There are three gates, of which those to the east and west are important. On the east gate, which is the main entrance, there is a "nahabat-kháná," and over the west gate, which faces the temple of Dandésvar, there is a stone structure called "Yogí Mandap" (place for the practice of yoga). It is a three-storied building about 50 cubits high. The temples also are made of stone. That of Mahámáyá is a low one, about 25 cubits high, but the one dedicated to Dandésvar, in one chamber of which there is another symbol of Siva named</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>or supervision. The Rájá whose ancestors are said to have chiefly contributed to the endowments has a nominal supervision, but he never takes any active part.</p>			
<p>It belongs to a Mohanta of the sect of the Tárakesvar Mohanta. The temple has a fair endowment, but the Mohanta complains that the income is barely sufficient to meet the ordinary charges.</p>	<p>About 50 years ago one Jayanáráyan Giri, a local zamindar, recast and rebuilt the temple in a grand scale; but the family is now ruined and the temple is falling down. It ought to be preserved.</p>	ii b	
<p>Is in possession of the Rájá of Narájole.</p> <p>.</p>	<p>The fort is in utter ruins and beyond repair. The temples are in a state of utter disrepair. They should be preserved, and the Collector suggests that the Rájá of Narájole may be called upon to undertake the necessary repairs.</p>	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
61	Midnápore	Kāñchanpur, Kesari P. S.	Mosque ...	Khargeshvar, is about 50 cubits high. The apartment of Dandeshvar is dark, though spacious, in which there is a cavity about 3 feet in diameter and 8 feet deep, within which the god is, and so he is not visible to the pilgrim. The goddess Mahámáyá stands on a lotus leaved pedestal, and is draped in a fine muslin.
62	Ditto ...	Ditto ...	Fort ruins ...	It is said to have been built in the reign of Aurangzeb, the Mogul Emperor of Delhi. There are inscriptions on a plate of white marble set in the inner well of the mosque, which cannot be deciphered. It is evidently a relic of the time when the Muhamínádans first settled in that part of the district.
63	Ditto ...	Kosba, Náráyan-garh P. S.	Mosque ...	This is said to have been built in the reign of Shah Alam, Mogul Emperor of Delhi. It has gone to decay. There is a stone statue representing a fighting warrior with Persian inscriptions on it lying on the ground in the middle of the ruins.
64	Ditto ...	Tolkesiari, Kesari P. S.	Ditto ...	It was built by Shah Suja, Muhammadan Governor of Bengal, in the year 1060 B.S. When and by whom it was built is inscribed in Persian characters on a stone plate attached to the mosque.
65	Ditto ...	Deulbarh, Gopí-vallábh pur P. S.	Temple of Rámóshvar Náth Siva.	It is said to have been built in the reign of Shah Alam, Mogul Emperor of Delhi. It is a splendid edifice of stone. It does not bear any inscription.
66	Ditto ...	Gaganesvar, Kesari outpost.	The Karambera fort.	It is not known when and by whom it was built. No tradition or history. There is something very remarkable about the temple. The roof and sides of the temple are ornamented with various sculptures. It is certainly of ancient construction. It is about 30 or 40 cubits high, and is situated on a high and precipitous rock. It is built entirely of stones.
				The outer walls are about 10 feet high, and inside is a complete row of cloisters about 8 feet wide. Inside, at the east end, are the ruins of a temple of Siva, with the Mahádeva, or image of Siva, at the bottom of a well, where it is still worshipped; while at the west end, inside the enclosure, stands a mosque, which is erect, but unused, the fort having again passed into Hindu hands. On the west inner wall is a stone set into the wall with an Uriyá inscription, partly obliterated, showing that this celebrated mosque was constructed by Muhammad Taher, in the reign of Aurangzeb, and that

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Used for prayer by the Muham- madans.	In a state of utter disrepair. It deserves conservation.	ii b	
Not used for any purpose ...	Is in utter ruins and beyond repair.	iii	
Used for prayer by the Muham- madans. Is in custody of one Sheik Housi, of village Uttarmahallá, police-station Naráyangarh.	Is in a good state of preser- vation.	ii b	
Used for prayer by the Muham- madans.	In ruins ...	ii b	
It is in possession of Rání Kuar Mani, zamindar of Kul- tikri.	Going to decay for want of repairs.	ii b	
.....	This structure has the outer walls built of laterite still almost intact.	ii a	

(4) MIDNÁPORE

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>it was completed in 1102 Hijri. To the north is a deep and large tank, full of alligators, called Joges-var Kund. Kesari, now only known for its large tassar silk manufacture, was at one time a renowned Moghul tahsil or settlement, and the numerous mosques and houses in stone erected by the Mughals still remain in the so-called Moghulpárá or Moghul quarter. One of them bears an Arabic inscription, showing it to have been erected in the time of Aurangzeb. It has since been entirely abandoned, but a stone figure of a Muhammadan king or saint with a Persian inscription on it, of the time of that Prince, lies on the ground in the middle of the ruins.</p>

(5) HOOGHLY

67	Hooghly ...	Páṇḍuá ...	Mosque ...	<p>At the close of the thirteenth century Shah Sufi, a Musulman saint, whose mother was sister to the Emperor Firoz Shah, II, who died in 1296 A.D., lived at Pandua. At that time the Hindu Pandua Rájá ruled over the district, and lived at Mahánáth (now Mahanad), not far off. Being oppressed by the Rájá, Shah Sufi fled to his uncle at Delhi, obtained assistance, and with a large army and two men of renown, Zafar Khan Ghazi and Bahram Sakká, overthrew the Rájá. The old temple of Pandua was then destroyed, and the present mosque built with its remains. The larger tower was used as a minarah or a minaret for call to prayer, and every Hindu was driven out of the town. A vault in Páṇḍuá, in which Sufi was buried, still exists.</p> <p>This story does not give the date of the erection of the tower, but of its use as a mazinah. Mr. Blochmann, of the Asiatic Society, was of opinion that the tower resembles in structure, the well-known Kutab Minar near Delhi.</p> <p>The town of Páṇḍuá possesses a very curious old tower, about 125 feet in height, a large long masjid, and also a square masjid near the famous tomb of Shah-safi-ud-din.</p> <p>It is not improbable that the masjid and minár may have been built by a nephew of Firoz, as the style of the long masjid is very like that of other mosques built during his reign. The great tower at Pandua is the Mázina, or Muazzin's Minár; its entrance is on the west towards the masjid. General Cunningham thinks that the square masjid and tower belong to the first half of the ninth century of the Hijra.</p> <p>The minár of Páṇḍuá is a very curious structure, quite different from all others that are generally to be found. It is a round tower of five stages or storeys, each lessening in diameter from 60 feet at the base to 15 feet at the top. The dimensions of</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

DISTRICT.

In charge of matwali, who have neglected to keep it in repair. The endowment has funds which would go a great way towards its repairs, but the income has dwindled in consequence of the property having been neglected.	The topmost portion tumbled down in the earthquake of 1885. It is in a bad state of repair owing to the negligence of the matwali. The Collector considers that Government should supplement the funds of the endowment and take up the repairs. He also considers that the matwali should be addressed as to their neglect.	ii a	See pages 123-27 of Vol. XV of the Archaeological Survey Reports. Also Hunter's Statistical Account of the Hooghly district, pages 312-14.
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.																											
1	2	3	4	5																											
68	Hooghly ...	Pāṇḍuá ...	Tomb of Shah Safi-ud-din.	<p>the several stages will be best understood by being placed in a tabular form.</p> <table> <tr> <th></th> <th>Diameter. Feet.</th> <th>Height. Feet.</th> </tr> <tr> <td>Upper storey ...</td> <td>{ 12 0 above 15 0 below }</td> <td>18</td> </tr> <tr> <td>4th storey ...</td> <td>{ 23 10 above 26 0 below }</td> <td>18</td> </tr> <tr> <td>3rd „ ...</td> <td>{ 34 8 above 37 5 below }</td> <td>30</td> </tr> <tr> <td>2nd „ ...</td> <td>{ 47 6 above 48 1 below }</td> <td>25</td> </tr> <tr> <td>Basement ...</td> <td>{ 58 2 above 60 0 below }</td> <td>25</td> </tr> <tr> <td></td> <td></td> <td>116</td> </tr> <tr> <td></td> <td>Pinnacle</td> <td>9</td> </tr> <tr> <td></td> <td></td> <td>125</td> </tr> </table> <p>The outer face of each storey is ornamented with very flat convex flutes. In the centre of the building there is a circular staircase leading to the top. At the base of each successive storey there is a doorway leading out to a narrow terrace on the outside which runs all round. The entrance door of the basement storey is on the west side towards the masjid, which is 175 feet distant. On this account it is believed to have been the Māzināh or Muazzin's tower, from the top of which the faithful were called to prayers. There is no inscription on the building, and the people of course refer its erection to the holy saint Safi-ud-din, whose tomb is close by.</p>		Diameter. Feet.	Height. Feet.	Upper storey ...	{ 12 0 above 15 0 below }	18	4th storey ...	{ 23 10 above 26 0 below }	18	3rd „ ...	{ 34 8 above 37 5 below }	30	2nd „ ...	{ 47 6 above 48 1 below }	25	Basement ...	{ 58 2 above 60 0 below }	25			116		Pinnacle	9			125
					Diameter. Feet.	Height. Feet.																									
				Upper storey ...	{ 12 0 above 15 0 below }	18																									
				4th storey ...	{ 23 10 above 26 0 below }	18																									
				3rd „ ...	{ 34 8 above 37 5 below }	30																									
				2nd „ ...	{ 47 6 above 48 1 below }	25																									
				Basement ...	{ 58 2 above 60 0 below }	25																									
						116																									
					Pinnacle	9																									
						125																									
Is a fine building, 200 feet long, and with 60 domes.																															

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>In custody of Syada Bibi, who is now at Mecca, and her agent Joedon Huq, who is resident at Sahajadpore, Burdwan district. It is stated by the residents of the locality that there is an income of Rs. 800 from the lands allotted for the above by the Emperor Shah Jihan. The present custodian does not spend any sum for repairs.</p> <p>A fair is held on the 1st of Māgh and on the 1st of Vaisākhevery year, when a great many pilgrims come to the spot.</p>	<p>Portions of roof and walls are coming down and the building is overgrown with grass and jungle.</p>	<p>ii b</p>	<p>See page 314 of Hunter's Statistical Account of the Hooghly district.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
69	Hooghly ...	Triveni ...	Tomb of Zafar Khan Ghazi.	<p>This structure is universally reported to contain the shrine of Zafar Khan Ghazi, who assisted Shah Sufi against the Pánduá Rájá; but this fact proves little as regards the actual date of the building.</p> <p>The building is oblong, containing two nearly square chambers, each about 30 feet in length and breadth. Its greatest length is from east to west. It is constructed of massive stones, some basalt, brought probably from the Rájmahal Hills. Other parts are built of sandstone, and others appear to resemble the indurated chlorite brought from the Balasore Hills for the finer sculpture work of the Orissa temples. The design of the building externally is simple and symmetrical. A doorway or window occupies the centre of the side wall of each square, flanked by a shallow recess with an ogee canopy. The greater part of the wall surface is quite plain.</p> <p>The tombs of some of the family of Zafar Khán Ghazi appear to be comparatively modern, but the dargah must date from the time of the Ghazi (about 1300 A. D.)</p> <p>There is no doubt that many of the materials are of Hindu workmanship, as numerous stones, especially those which form the lintols and doorposts, are covered with carvings representing living creatures. Where possible the Muhammadans have defaced them; but the snakes which twine up the doorposts are suggestive of those in the same position in the Black Pagoda, or temple of the sun, at Kanarak in Orissa.</p>
70	Ditto ...	Tárakésvár ...	Temple of Mahádeva.	<p>More than 150 years ago there lived at Mahaba Garkalingar in Oudh, Rájá Vishnu Dás, a Kshetri or Chetri by caste. The supremacy of the Muhammadan Nawab of the province having deprived his residence of safety and comfort, the Rájá came away and took up his abode in a jungle two miles from Tarakésvár, the site of village Rámnagar or Balágar in thana Haripál. Five hundred people of his own caste and 100 Bráhmans of Kanauj came and settled with him. But the inhabitants of the neighbourhood, who suspected them of being robbers, informed the Nawab of Bengal at Murshidabad of the arrival and presence in the locality of Rájá Vishnu Dás and his people, whom they described as a large gang of marauders in complete armour and with strange beards and moustaches. They were sent for, and the Rájá presented himself before the Nawab and declared that they were perfectly harmless people who wanted only some land whereon to settle. Tradition says that as a proof of his innocence Vishnu Dás held in his hands a red-hot iron bar without being injured in the least. His success in thus passing through the ordeal of fire not only led to his acquittal, but also procured for him from the Nawab a grant of 500 bighas of land in Bahirgora, i.e., the eastern portion of Jángipará-Krishnanagar with Garkhai,</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>In the custody of Matwali Golám Rahman and Latifun Nessa Bibi and others.</p> <p>A few pilgrims visit the place every Friday, and a large fair is held on the 1st Mágh every year, when numbers of pilgrims from distant places come to the dargá.</p>	<p>Three out of eight vaults have fallen down. Trees have overgrown the walls of the dargah. The present poor custodians have no means to repair it or even to clear the jungle or root out trees from the masonry.</p>	<p>ii b</p>	<p>See page 206 and plan on Plate VIII of Vol. VIII of the Archaeological Survey Reports. Also Blochmann's and Money's papers in the Journal of the Royal Asiatic Society.</p> <p>There is a photograph of this dargah in the Indian Museum, Calcutta.</p> <p>For ancient references to Triveni, see page 311 of Hunter's Statistical Account of the Hooghly district, and for a reference to the tomb of Zafar Khan, see page 311 of the same work.</p>
<p>In the custody of the mohant. The income of the temple is ample, and the mohant might be induced to keep it in repair in an intelligent manner, so as not to bury or destroy what is of interest with whitewash or incongruous additions.</p>	<p>Kept in good order by the mohant.</p>	<p>ii b</p>	<p>See page 307 of Hunter's Statistical Account of the Hooghly district.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>eight miles from Tárakeśvar. These 500 bighas, which mean 1,500 or 1,600 bighas of the present day, constitute the revenue from property (Jaidad) recorded in the Collectorate register of the district under No. 1931.</p> <p>Vishnu Dás had a brother who, having given up all worldly cares, wandered about as a devotee near Vishnu Das' place. It is said that while temporarily residing in the wood of Tárakeśvar, then known by the name of Jote Saváram, he observed that several kine entered deep into jungle with udders full of milk, but returned with empty ones. Anxious to discover the secret, one day he followed the kine and saw them discharge their milk on a stone having a hollow surface. Varamal Singh, for that was the name of Vishnu's brother, also found that cowherd boys came and ground unhusked rice on the stone, which accounted for the deep hollow in the surface. Curiosity made him watch it for some time, and at last take the resolve of digging it up. He actually worked for a whole day, but could not get at the bottom. He therefore thought of making a fresh attempt on the next day. But in the night he had a dream in which Tárakeśvar, or the divine reliever of the world, declared himself and said to him:—"Do not make useless endeavours to take me away. Build a temple for me, and be thou the worshipper and mohant." Varamal Singh then went to his brother and related all that had happened and asked his aid in carrying out the behests of the god. Vishnu readily offered it, and the temple of Tárakeśvar (god Siva) was built round the stone in the then existing wood of Jote Saváram, of which Varamal was the divinely ordained mohant or warden. As time went on, this temple fell into decay, and over it the present one was built at the expense of the Burdwan Ráj. People of all classes, not excepting the Muhammadans, have from the very earliest days of the temple resorted to it for the cure of their diseases, and lain prostrate before the divine image with a vow to die of starvation at its feet if no remedy is suggested to them. A merchant named Chintámani of Baligar (now of Sulkea) once got himself cured thus miraculously of a severe distemper, and to his gratitude the temple owes its marble floor, nátmándir or music hall in its front and the roads leading to it.</p> <p>It is the annual resort of an immense number of pilgrims from all parts of the country, who hold it in great reverence, and from whose offerings alone it is said to derive an income of Rs. 1,00,000 a year. The zamindari income is nearly Rs. 16,000, and the monthly expenditure is nearly Rs. 5,000.</p>
71	Hooghly ...	Hyatpur ...	Tower ...	<p>An old tower near Hyatpur on the Dárikeśvar (Dá-kisur) river, a little above its junction with the Dámudar.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>Not in any one's charge. Situated on the <i>lákraí</i> land of zamindar Mahendra Náth Ghose of Hyatpur. Not in use by any</p>	<p>In a dilapidated state: overgrown with jungle. The Collector suggests its being brought on the books of the Public</p>	<p>ii a</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
72	Hooghly ...	Bandel ...	Church—Portuguese Church of our Lady of Happy Voyage.	This church was founded in 1599 A. D., and is the oldest Christian Church in Bengal. The Church was burnt during the siege of Hooghly by the Muhammadans, but the keystone with the year 1599 inscribed on it remained intact, and this keystone was used when the church was rebuilt in A. D. 1661 by a Portuguese gentleman named Gomes de Soto, who lies buried within the precincts of the church along with other relations. When Hooghly was taken the Muhammadans destroyed the images and pictures of this church. The Emperor of Delhi subsequently made a grant of 771 bighas of rent-free land to the church. In November of each year there is celebrated at this church the festival of the Novena, to which Roman Catholics largely resort from Calcutta.
73	Ditto ...	Chinsura ...	Church—Armenian Church of St. John the Baptist.	The church here is acknowledged to be the second oldest Christian Church in Bengal. It was erected by the pious Margar family. In 1695, Margār, the son of Khojah Johanness, laid the foundation of this church, which was completed in 1697 by his brother Joseph and dedicated to St. John the Baptist. Annually on the feast of St. John the Baptist, which is held on the 26th January of each year, the Armenian community of Calcutta attend Divine service at the above church which is celebrated with great solemnity and devotion. There is an old tomb in the churchyard of the Margar family bearing date 1697.
74	Ditto ...	Ditto ...	Church—Dutch (now English) church.	This church was erected in A. D. 1768 by the Right Hon'ble Sir G. Vernet, the then Dutch Governor, entirely out of his own means. The steeple had been previously constructed by Mr. Schittermann, in 1744, who was Governor at that time. Hung around the inside of the church are armorial hatchments of some of the Dutch Governors and their wives.
75	Ditto ...	Ditto ...	Church—Roman Catholic chapel.	This chapel was completed in 1740, chiefly from funds bequeathed by Mrs. Sebastiana Shau.
76	Ditto ...	Serampore ...	Ditto ..	Serampore was a Danish settlement from 1755 to 1845, when it was taken over by the English. This Roman Catholic chapel was originally erected in 1764, but it was found too small for the increasing community. It was therefore taken down in 1776, when the present edifice was erected in its stead, at an expense of Rs. 13,386; under the auspices of the Baretto family. Serampore is best known as the residence of the three celebrated Baptist Missionaries—Carey, Marshman, and Ward.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
one, and not likely to be made use of unless repaired for conservation.	Works Department as public property.		
Under the custody of the Vicar-General of the Portuguese Mission in India, who resides in Calcutta. Is in daily use as a church.	Kept in very good order ...	ii b	
Under the custody of the Wardens of the Armenian Church, Calcutta. It is used as a church.	Kept in very good order ...	ii b	See pages 36-38 of the "History of the Armenians in India" by Mesroob J. Soth.
In the custody of Government and used as a church.	In very good condition ...	ia	
In the custody of the Roman Catholic community. Is used as a chapel.	Not in very good condition ...	ii b	See page 10 of Toynbee's History of the Hooghly district.
Ditto ditto ...	In good order ...	ii b	See page 28 of Toynbee's History of the Hooghly district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
77	Hooghly ...	Bhástará ...	Fort ...	A small old fort and some temples belonging to the Bhástará zamindars which are of some interest.
78	Ditto ...	Vallabhapur ...	Temple of Rádhavallabha.	The temple of Rádhavallabha is situated in the village of Vallabhapur, about a mile and-a-half from the Serampore station, East Indian Railway, in the subdivision of Serampore. There is a tradition that Virbhadrá Gosvámí of Khardaha brought a piece of stone from the Nawab of Gaur. Out of this stone the first image that was hewn was that of Rádhavallabha, and as the idol was not to his liking, he made it over to the people of Vallabhapur. According to this tradition, Rádhavallabha must be more than 350 years old. But its present temple is comparatively of very recent date. Some say that it is only some 70 or 80 years old. The ruins of the old temple on the side of the river Hooghly are visible even at the present day. Of the festivals performed in honour of this deity Snánajátrá and the car festival are very famous. Formerly on the occasions of these festivals the idol of Jagannátha of Máhesa used to come here, but owing to a dispute that practice has been discontinued, and a new Jagannátha made by the order of the late Sivakrishna Datta is exhibited at the time of the said festivals. Rádhavallabha has a little zamindari of its own to meet its expenses. The temple of Rádhavallabha is of ordinary character, having only one steeple in it.
79	Ditto ...	Máhes ...	Temple of Jagannáth.	It is said that the Jagannáth of Máhes is about the same date with the Rádhavallabha of Vallabhapur, i.e., more than 350 years old. The idol Jagannátha along with Subhadrá and Valaráma is made of <i>nim</i> wood. It has a little zamindari to meet its expenses. On the occasions of Snánajátrá and car festivals large numbers of people gather here. On the Sunday intervening between the Rathajátrá and the Utlátrá this place is crowded annually by the Babus of Calcutta. This occasion is ordinarily called the Dvadása Gopál festival of Máhes.
80	Ditto ...	Bánsbariá ...	Temple of Haimśevari.	This temple is situated in the district of Hooghly, about a mile from the Trisbighá station, East Indian Railway, in the village of Bánsbariá. The image of the goddess is made of black stone. She represents a form of Káli with her hair unbraided. The god Mahádeva is lying on a <i>trikonajatra</i> , and the goddess Haimśevari is placed on the lotus that has sprung from the navel of the aforesaid deity. The temple is made of stone, and has thirteen minarets. It possesses architectural beauty of a very high order, and it may be considered as one of the finest Hindu temples of Bengal, if not of India. The temple was erected about 88 or 90 years ago. On the west of this temple

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	They are kept up by the owners, but they might be induced to pay some more attention to them, especially in jungle clearing.	ii b	
Is the property of priests of the temple and is used as a temple.	In good condition ...	ii b	Furnished by Pandit Hari Mohan Vidyábhúshan, Oriental Librarian, Asiatic Society of Bengal. See page 306 of Hunter's Statistical Account of the Hooghly district.
Is the property of the priests and is used as a temple.	In good condition ...	ii b	Furnished by Pandit Hari Mohan Vidyábhúshan, Oriental Librarian, Asiatic Society of Bengal. See page 306 of Hunter's Statistical Account of the Hooghly district.
Is the property of the descendants of the Rání and is in use as a temple.	In good condition ...	ii b	Furnished by Pandit Hari Mohan Vidyábhúshan, Oriental Librarian, Asiatic Society of Bengal. See pages 303-304 of Hunter's Statistical Account of the Hooghly district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
81	Hooghly ...	Baksá, tháná Chandítalá.	Temples of Isánesvar.	<p>there is a temple of Ananta Deva, which is said to be about 200 years old. On the north of the Harṁseśvarí temple there is a shrine of Mahishamardíní, which was erected simultaneously with that of Harṁseśvarí.</p> <p>The monument consists of twelve temples built all in a line on the bank of the Sarasvatí river. They are all of the same size and in height nearly 60 feet. Adjoining the temples there is a large tank with a magnificent masonry ghát with seats all round. They are all dedicated to Siva named Isánesvar. They were built by Bhabání Charaṁ Mitra in 1187 B.S. corresponding to A. D. 1780. In honour of the Siva an annual fair or melá is held on the ground adjoining these temples on the last day of the Bengali year, which is resorted to numerously by the people of the neighbouring villages.</p>
82	Ditto ...	Ditto ...	Temple of Raghunáth.	<p>This is a big temple with 9 pinnacles of the present car fashion dedicated to the god Raghunáthjí. It was built by Bhurkut Rám Mitra in the Bengali year 1199, corresponding to A. D. 1792.</p>
83	Ditto ...	Máyápur, tháná Jáhánábád.	Mosque ...	<p>The site of a mosque, which, according to local tradition, was built of stone.</p>
84	Ditto ...	Bithurgurh alias Garh Mandáian, tháná Goghát.	Tomb of Shah Ismail Ghazi Ghani Lashkar.	<p>In this place, which is the site of a mud fortress of bygone times, there is a brick-built tomb, supposed to contain the relics of Shah Ismail Ghazi Ghani Lashkar, a Muhammadan saint held in great veneration by the Muhammadan residents of the place. There is likewise a stone-lined entrance leading into the fortress.</p>
85	Ditto ...	Sátgaon ...	<p>Mosque of Sayyed Jamal-ud-din.</p> <p>Tombs of Sayyed Fakhr-ud-din and others.</p>	<p>This mosque, which, together with a few tombs near it, is the only remnant of the old capital of Lower Bengal, was built by Sayyed Jamal-ud-din, son of Sayyed Fakhr-ud-din, who, according to inscriptions on the mosque, had come from Amul, a town on the Caspian Sea. The walls of the mosque are built of small bricks, and are handsomely adorned inside and outside with arabesques. The central mihrab, or niche, looks very fine, but the upper part of the west wall having fallen down, half the mosque is filled with stones and rubbish, so that it is impossible to see the whole of the niche. The arches and domes are in the later Páthán style. Over each entrance inside there is a crescent. Near the south-east angle of the mosque is an enclosure with three tombs, where Sayyed Fakhr-ud-din, his wife, and his eunuch are said to be buried; the wall forming the enclosure is in many places broken down.</p>

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
The custodians of the temples are Babus Prán Bandhu Mitra, Trilochan Mitra, Mádhav Chandra Mitra, and Jívan Krishṇa Mitra. They are in use now.	The temples are in a state of disrepair now, the custodians being too poor to bear the cost of repairs.	ii <i>b</i>	
In the custody of the Mitra family of the place.	Is in a state of disrepair owing to the inability of the custodians to bear the cost of repairs.	ii <i>b</i>	
.....	Nothing remains except a few blocks of common granite.	iii	
.....	The relics are mere ruins, and have no claims to either architectural beauty or historical importance.	iii	
In custody of Fakir Brotoo Shaik, who is not able even to clear the jungle.	It is in ruins, the roof and two walls having come down.	ii <i>b</i>	
It is almost deserted. Sometimes one or two pilgrims visit it when their relations are sick.	.....	...	For an account of the ancient glories of Sātgaon, see pages 309-310 of Hunter's Statistical Account of the Hooghly district, and for the account of the tomb of Sayyed Jamal-ud-din, see page 308 of the same work.

2. PRESIDENCY

CLASSIFI

[See Government of India, Home Department

I.—Those monuments which, from their present condition and historical or

II.—Those monuments which it is now only possible or desirable to save the exclusion of water from the walls, and the like.

III.—Those monuments which, from their advanced stage of decay or

I. (a) and II (a).—Monuments in the possession or charge of Government conservation.

I. (b) and II (b).—Monuments in the possession or charge of private

(1) 24-PARGANĀS

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	24-Parganās	Diamond Harbour	Jatār Deul temple.	<p>A Hindu temple four miles almost due east of the tanks called Rāyadīghī and Kañkandīghī, which are four to five miles south of the present limits of parganā Khari. This is one of the most interesting of the ruins yet discovered in the Sundarbans. It is known by the name of "Jatār Deul," and was probably dedicated to Mahādev or Siva, who also goes by the name of Jatādhārī. The temple is built on a patch of high ground about two-thirds of an acre in area, but the edifice itself occupies much less space. On a rectangular building a single column rises to a height at present of about 60 feet; but as the top is broken, it is impossible to say what the original height was. The bricks are carved and well put together. They are of the same size and mould as those found near Kañkandīghī, and probably the ruins near the tank and Jatār Deul were contemporary buildings. On the north of the temple there is an underground building, and the local tradition is that this is the Bhogmandir, where the food dedicated to Hindu divinity was cooked.</p> <p>The Deputy Collector of Diamond Harbour reported in 1875 that "a copper plate discovered in a place a little to the north of Jatār Deul fixes the date of the erection of this temple by Rājā Jayanta Chandra in the year 897 of the Bengali Śaka era, corresponding to A.D. 975. The bricks are remarkably fine, and the cement very adhesive. The copper plate was discovered at the clearing of the jungle by the grantee, Durgā Prasād Chaudhuri. The inscription is in Sanskrit, and the date, as usual, was given in an enigma with the name of the founder."</p>
2	Ditto ...	Jayanagar ...	Temples of Rādhāvallabh and Syām Sundar.	<p>Temples said to have been erected by Rājā Pratāp Aditya.</p> <p>The tradition is that the idols were formerly at a place called Khari about 8 miles from Jayanagar where there was deep jungle. Once a tiger seized one of the idols and carried it away; but</p>

DIVISION.**CATION.**

Resolution No. 3-168-83, dated 26th November 1893.]

archæological value, ought to be maintained in permanent good repair.
 from further decay by such minor measures as the eradication of vegetation,
 comparative unimportance, it is impossible or unnecessary to preserve—
 or in respect of which Government must undertake the cost of all measures of
 bodies or individuals.

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
The proprietor is Babu Durgá Prasád Chaudhuri. No one is in charge of the temple.	In a very dilapidated state. The walls of the building which support the columns are about nine feet in thickness; the masonry work inside and the arch over the entrance are well preserved.	ii b	
.....	The copperplate or an impression of it should be sent to the Government Epigraphist.	...	
In charge of the Bráhmans, who worship in it.	In good state of preservation ...	ib	See page 88 of Hunter's Statistical account of the 24-Parganás district

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
3	24-Parganás	Kálighát, (three miles from Fort William.)	Temple of Kálí	<p>subsequently it was recovered. Both the idols were then brought by Rájá Pratáp Áditya and placed in the present temples erected for the purpose. It is said that the broken hand of Rádhá vallabh testifies to the above fact.</p> <p>It is situated on the bank of the old bed of the Ganges, at a distance of about three miles from Fort William. It is a massive masonry structure built with small bricks. Its height is about 90 feet, and it stands on a square base, each side of which is about 75 feet. There is a long aisle on its south side, and raised platforms all round. A doorway occupies the centre of both the south and east sides of the main building. The present temple is of recent date, having been built by the Sábarna zamindars of Barisá in or about 1809. But it was, in fact, a renovation of an old temple, the existence of which can be traced back to the middle of the sixteenth century. There is an extensive <i>Nát Mandir</i> in front (south) of the temple. There are several other smaller temples of minor importance near the Kálí's temple. One of them, namely, that of Syamráya (Krishna) may be mentioned, as it is said to have been built early in the seventeenth century. The face of the idol of Kálí is triangular shaped, and made of very fine black marble, resting on a huge square shaped block of red granite, which forms the trunk. The hands, tongue, eyebrows, &c., of the idol are made of gold. The legend connected with the place is as follows:—</p> <p>'<i>Siva</i>, one of the Hindu trinity, was not invited to a feast arranged for by his father-in-law <i>Daksha</i>. <i>Sati</i>, <i>Siva's</i> wife, however, persuaded her husband to allow her to visit her father on the occasion. But on arrival at her father's house she was so mortified at hearing her father speak ill of her husband that she immediately died. When <i>Siva</i> knew this he became mad with rage and grief, and at once going over to the house of <i>Daksha</i>, he took up the corpse of his wife and placing it on his shoulders began making a tour round the world. He became so furious that all the other gods apprehended that unless he were pacified, the destruction of the world would be inevitable. But so long as the dead body of his wife was on his shoulders there was no possibility of soothing his anger. Vishnu therefore took his <i>chakra</i> in his hand and gradually cut the corpse into 52 pieces: in this way the catastrophe was averted. The 52 places where the different parts of the body fell became sacred as places of pilgrimage. One of her fingers is said to have fallen at the spot where the idol has been placed.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>The descendants of the priest first appointed to worship the idol who have taken the title of Haldárs are the present proprietors. The number of them is a little over a hundred at the present day.</p>	<p>The buildings are in excellent repair.</p>	<p>ib</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
4	24-Parganás	Kálighát ...	Temple of Nakulesvar.	<p>The Purānas state that the places sanctified by the fall of the fragments of the body of Sati, out by the disc of Vishnu, were recognised as <i>Pithasthāna</i>, where the spirit of Sati, which is no other than divine energy, is worshipped along with a Bhairava or Siva in the shape of a Linga.</p> <p>[The <i>Linga Purān</i> says that there are two kinds of lingas—natural and artificial. The pieces of stone that are found on the banks of the Narmadā are natural ones and are called <i>Vāna Lingas</i>; and those made out of gold, silver, copper, mercury, stone, clay, &c., are artificial ones.]</p> <p>The <i>Līngam</i> representing the Bhairava Nakulesvar of Kálighát is said to be natural and self-begotten and occupies a site to the north-east of the shrine of Káli. For a long time Nakulesvar had no temple, though his consort, Káli, was honoured with a magnificent shrine surrounded by splendid buildings. A little thatched hut was the only thing consecrated to Nakulesvar, who had to wait till 1854, when a Punjabi merchant, named Tára Singh, erected the present stone temple. The temple is of square form measuring about 25 feet on each side, and, unlike others in Bengal, contains no wall, but has strong stone pillars over which stands an arched roof.</p> <p>The large number of pilgrims that visit the temple of the goddess Káli invariably make it a point to bestow offerings on the Bhairava Nakulesvar. Ganges water or milk mixed with <i>bhāng</i>, contained in little earthen jugs, to be had of the vendors in front of the temple, for one pice each, is poured over Nakulesvar by the devotees with a view to propitiate the god. A large gathering from Calcutta and suburban towns and villages is to be seen on the <i>Sivaratra</i> festival, when great enthusiasm is manifested in honour of the sanctity of the place and the efficacy of the worship of <i>Siva</i>. Níl Shashthí, the day preceding the Charak festival, is the occasion of attracting a concourse of people, including a large number of Hindu ladies, desirous of worshipping the Bhairava Nakulesvar. The profits arising from the offerings of the pilgrims are appropriated by the Haldárs, the priests in charge of the temples of Káli and Nakulesvar. The predominant feature of the temple of Nakulesvar is the presence of a few Sanyásis—Hindu monks, who devote attention to the elucidation of the intricacies of Hindu philosophy and the injunctions of the Sastras.</p>
5	Ditto	Meherpur (1½ mile from Ali-pore Collector-ate.)	Temple of Rádhánáth.	<p>This is reported to be an ancient Navaratna temple of good architecture. It was founded by one Kámnáth Mondle more than a hundred years ago and was consecrated by him to the worship of Rádhánáth. The temple is reported to stand with its surrounding walls on an area of about 6 bighas of land and was very picturesque. It is now in a ruinous state.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Is the property of the Haldars of Kálghát and is in daily use as a temple.	In good condition ...	ii/	Furnished by Pandit Hari-Mohan Vidyabhúshan, Oriental Librarian, Asiatic Society of Bengal.
The present owner is Babu Siv Krishna Mandal.	Is now in a ruinous state ...	ii/	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
6	24-Parganás	Basirhát ...	Salie mosque	Is of good architecture and is used as a common place of worship by the Muhammadans. It affords accommodation for nearly 1,000 people. It is called the Salie masjid and is said to have been founded by one Állauddin in 1305 A.D., which, however, is extremely doubtful. It is situated on a piece of land measuring about 3 bighas, surrounded on all sides by pukka walls with a tank within the compound. The roof of the building, it is reported, consists of 6 domes supported by 2 stone pillars in the centre. The building was repaired by one of the forefathers of Moulvi Gholám Hossain and afterwards by subscriptions from the Muhammadan community in 1883.
7	Ditto ...	Areádah, tháná Baránagar.	Temple of Bura Siva.	<p>This temple is situated on the banks of the river Hooghly, just over the famous pukka bathing ghát named Sibtolá at Areádah. The temple is an ordinary pukka room of 10 feet square and 20 feet in height, having two doorways, one facing the river and the other the burning ghát. It was erected by Dewán Hara Náth Ghoshál, an influential man of the Areádah Ghoshál Ráj family, in the Sambat year 1764, i.e., in 1708 A.D. Over the doorway there is the following inscription, bearing the name of the donor who dedicated the building to god Siva :—</p> <p style="text-align: center;">শ্রীশ্রীদেবাদিদেব মহাদেব । দেওয়ান হরনাথ ঘোষালেন প্রতিষ্ঠিতঃ সম্বৎ ১৭৬৪ ।</p> <p style="text-align: center;">Sri Sri god Mahádeva. Dedicated by Dewán Hara Náth Ghoshál in Sambat 1764.</p> <p>The temple contains the image of god Siva in Linga form, which is made of black stone, the surface being unpolished. This Linga is not of the ordinary character—seen in many temples. Its lower part is buried under the earth, the middle is 7 feet in circumference, from the centre of which the image (of 3 feet circumference and 2 feet in height) stands.</p> <p>The tradition is that this Linga was brought by a Bráhmaṇ from a jungle some 400 yards from the river bank, which is known by the name of Delpotá. This jungle is about $\frac{1}{2}$ mile in length and $\frac{1}{4}$ of a mile in breadth and occupies an elevated piece of land which is higher than the adjacent lands by 10 to 20 feet. The Delpotá is said to have been a garden of the famous Van Rájá some thousand years ago. Its earth is of deep yellow colour. Bricks of small size and portions of brick-work ruins are visible everywhere on the Delpotá.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Is used as a place of worship	It is stated that it needs repairs at present.	ii b	
In custody of a priest. There is worship daily.	In good condition	... ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
8	24-Parganás	Dum-Dum ...	Residence— Dum-Dum House.	<p>Within the centre of the Delpotá there is a pond, near which the ruins of a temple can be seen. There is no doubt that this temple was at one time a famous Deválaya (temple premises) of a very ancient Rájá.</p> <p>It is believed by the old inhabitants of the place that the Liṅga was first found in this temple about some 200 years ago. A cow of the Bráhmaṇ who had the Liṅga removed to the temple of Bura Siva, used to go to the jungle every day and return at sunset. On being carefully watched one day, the Bráhmaṇ discovered that his cow was pouring over the Liṅga a quantity of milk. On that very night the Bráhmaṇ was directed in his dream by god Siva to place the Liṅga in the present site, but being poor and unable to pay the cost of a shelter for the image, he communicated the fact to Rájá Sudhárám Ghoshál, who requested his brother, Dewan Hara Nath Ghoshál, to erect a suitable building for the purpose, which he did in the name of god Bura Siva.</p> <p>It is universally believed by the people that in time of scarcity of rain by pouring Ganges water over the Liṅga much rain will fall within a short time.</p> <p>At the end of every Bengali year i.e., in Chait Sankránti, a great many fakirs and Sanyásis invariably come to pay their respects to this god, and the gathering at that time of the year causes a great sensation amongst the villagers, as some thousands attend.</p> <p>This building is of brick, with small windows and enormous buttresses. Its lower storey and the mound on which it stands are said to be of some antiquity. The house is supposed to have been built at the time of Aliverdi Khan and inhabited by a Portuguese missionary. The site on which it stands still goes by the name <i>Padrihatta Busti</i>. Seraj-ud-dowlah, grandson of Aliverdi Khan, when visiting his forts at Alipore and Sútánuṭi resided in this house, using it as a shikaryat or shooting-box. Lord Clive afterwards added the upper storey, which is of the style of architecture usual in Calcutta, laid out the garden, and made it his country house. There are subterranean rooms under the house, which have twice been searched for concealed treasure, but none was found.</p>
9	Ditto ...	Khardaha ...	Temple of Syámsundar.	<p>This temple is situated in the village of Khardaha, about a mile from Khardaha Station, Eastern Bengal State Railway, 24-Parganás. More than three hundred and fifty years ago the image of the deity Syámsundar was established by Virbhadrá Gosvámí of Khardaha, son of Nityá-nanda, the great leader of the Vaishnavite sect, who was a contemporary of and fellow preacher with Chaitanya Deva, the great reformer of Bengal. The present Gosvámís of Khardaha are the descendants of Virbhadrá and are of the 15th generation from him.</p>

DISTRICT--continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Is occupied as a private residence.	In good condition ...	ii b	
The Gossain family own it and it is daily used as a temple.	In good condition ...	ii b	Furnished by Pandit Hari Mohan Vidyābhūṣaṇ, Oriental Librarian, Asiatic Society, Bengal. See page 108 of Hunter's Statistical Account of the 24-Parganas district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>The tradition is that one day Vīrbhadra Gosvámī went on a visit to the Muhamadan Nawab of Gaur at his residence there, and just in the front of the entrance of the palace he beheld a piece of stone which had the singular quality of sweating. He sought possession of it from the Nawab and was refused, but that very night the Nawab saw a vision in which he was directed to make over the stone to the Gosvámī. In the morning the Nawab saw the Gosvámī, who worked many miracles in his presence. When the stone was presented to Vīrbhadra he wrapped it in straw and launched it in the river. The stone floated on the stream and at length reached the locality named Khardāha. At first an image was hewn from that stone which was not to his liking, and so it was transferred to Vallabhpur, bearing the name of Rādhāvallabh. A second image was then made, which was also not to his liking. This was sent to a village named Sibon, east of Khardaha, and goes by the name of Nandadulāl. Ultimately a third image was cut out, the very sight of which captivated his heart. This image he began to worship at his home at Khardaha, which was close to the tank named Sveta Gaṅgā, near which the present temple stands. The remnants of the stone out of which the three images were prepared was placed in the vicinity of a tank, where (it is said) it is growing in size yearly under the name of Dolkumārī. It is said that the present temple was erected by Paṭṭveśvarī Mā-gosvámī, the wife of the late Hariram Gosvámī, sixth in descent from Bīrbhadra. Paṭṭveśvarī Mā-gosvámī had a son named Lālvihārī Gosvámī. He was made a prisoner by the Nawab, who demanded a lakh of rupees for his ransom. As Paṭṭveśvarī Mā-gosvámī had a large number of disciples, they gladly raised a lakh of rupees. The money was sent to the Nawab, who, however, changing his mind on account of a vision, released Lālvihārī without taking any ransom. Paṭṭveśvarī Mā-gosvámī wished to refund the sum to her disciples, who refusing to take back the money they had subscribed, she made a proposal for the construction of a temple with that amount. Accordingly the present temple, the Nāṭmandir, and the adjoining kitchen were built. The temple is lofty as well as spacious. Among the Vaishnavite idols, the image of Syāmsundar is a rare specimen of its kind. In the temple of Syāmsundar there is a beautiful image of Radhikā and a Śālgrām named Ananta-deva, which the great Nityānanda, the patriarch of the Gosvāmīs of Khardaha, used to hold on his bosom. It has 14 chakras or circles on it. Besides these, there are one Sakti called Tripurasundarī Yantra and a manuscript copy of the Śrīmat Bhāgavat, both of which are said to be the relics of Nityānanda. In honour of this deity several</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

(1) 24-PARGANÁS

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
10	24 Parganás	Kowgáchi near Syamnagar.	Fort ruins ...	<p>festivals are held every year, among which Rása and Phuldola are attended by a large number of pilgrims. The daily expenses, including the feeding of a number of beggars, are met by the Gosvámís, and the income of the temple is deposited in the shape of Government paper.</p> <p>A short distance east of the Syámnnagar station on the Eastern Bengal State Railway lie the remains of the old mud fort known by the name of <i>Kowgáchi Garh</i>. The fort is about 4 miles in circumference and surrounded by a deep moat. There are about 16 peaks on which guns were placed to guard against raiders. It is said that the main entrance to the fort was so peculiarly constructed, that it could not be traced by a stranger without a guide, although it was so high that an elephant with howdah could pass through it.</p> <p>About 150 years ago the mother of Rájá Trilok Chánd of the Burdwan Ráj family, being continually persecuted by the <i>Bargees</i> or Máharátta raiders, fled here with her infant son and erected this fort as a refuge from them. She was at this time materially assisted by the French Government, and it is said that during the marriage of Rájá Trilok Chand, which was celebrated with great pomp, the French Government helped him with soldiers lest any disturbance should occur. The fort, however, was abandoned after a short time in consequence of the accidental death of a Bráhmaṇ cook by the fall of a beam from the roof of a room. It has now passed out of the hands of the Rájás of Burdwan and belongs to the Tagore family of Calcutta. The building materials have since been made over free to the Railway Company for the construction of the line and the Railway station there, by the present proprietors.</p>

(2) CALCUTTA

11	Calcutta ...	Calcutta (Armenian Street).	Church— A r m e n i a n Church of Saint Naza- reth.	<p>The Armenians appear to have established themselves in Calcutta prior to the days of Job Charnock, as there is an old tombstone in their present churchyard in the Armenian language, recording the fact that a certain lady named Bezabeebeh, the wife of the late charitable Sookeas, departed this world to life eternal on the 21st day of Nakha in the year 15 of the new era of Julpha, which corresponds with the 11th of July 1630 A. D. When Job Charnock established himself here in 1690 the</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the possession of the Tagore family of Calcutta.	In a dilapidated state ...	ii b	

DISTRICT.

In the custody of Wardens and used as a Church.	In excellent condition ...	ib	See <i>History of the Armenians in India</i> from the earliest times to the present day, a work of original research by Mesroby J. Seth, Armenian Examiner to the University of Calcutta.
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>Armenians at Chinsurah were specially invited to come to the new settlement at Calcutta, and several must have availed themselves of the invitation, as it is on record that in 1690 a small chapel of timber was erected for their use by the Hon'ble East India Company, in accordance with the terms of an agreement dated 22nd June 1688, which ran as follows:—</p> <p>“Whenever forty or more of the Armenian nation shall become inhabitants of any garrison cities, or towns belonging to the company in the East Indies, the said Armenians shall not only enjoy the free use and exercise of their religion, but there shall also be allotted to them a parcel of ground to erect a church thereon for worship and service of God in their own way. And that we also will at our own charge, cause a convenient church to be built of timber, which afterwards the said Armenians may alter and build with stone or other solid materials to their own good liking. And the said Governor and Company will also allow fifty pounds per annum, during the space of seven years, for the maintenance of such priest or minister as they shall choose to officiate therein. Given under the Company's larger seal, June 22nd 1688.”</p> <p>This chapel stood about 100 yards to the south of the present church of St. Nazareth, and the site of the present church was then used by the Armenians as a burying-ground.</p> <p>In consequence of the increase in the Armenian community this chapel became too small, and the present church was erected in 1724 by voluntary subscriptions raised amongst the flourishing community under the auspices of Aga Nazar. In commemoration of the great zeal manifested by him in this matter, the church was called St. Nazareth. The architect was a man named Gavona (Leon) an Armenian, who was brought out from Persia in consequence of the total absence of skilful architects in Calcutta in those days. The steeple was added in 1734 by Aga Manuel Hazarmall, who lies buried under the steeple, and the inscription on whose tombstone is very pathetic. In 1763 the church was repaired and embellished at the expense of the famous Aga Petrus Aratoon, who died in 1778 and was buried inside the Church. In 1790 it was again considerably improved by the late Aga Catchick Arackel, an eminent Armenian merchant of Calcutta, who presented the clock, erected houses for the clergy and built the surrounding walls. Aga Catchick Arackel, died on the 25th July 1790, and was likewise buried inside the church. There is inside the church a black mural tablet to his memory, erected by the grateful Armenian community of Calcutta.</p>
12	Calcutta ...	Calcutta (Mission Row).	Church—English Old (or Mission) Church.	<p>On September 29th, in the year 1758, driven from South India by the French occupation of Cuddalore, there came to Calcutta a Swedish Missionary of</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of the Vestry Committee of the Church. Used as a Church.	In excellent condition ...	ib	Furnished by Rev. H. Gould- smith, M.A., Incumbent of the Church.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>the S. P. C. K., called John Zekeriah Kiernander. He was no novice in India, having already worked in the Madras Presidency for 18 years.</p> <p>The English had no Church of their own in Calcutta in those days—the Old Church near the Fort (St. Anne's) having perished in the devastations by the Muhammadans. Two Chaplains, however, conducted services for the English in the Roman Catholic Church in Moorghihatta, which had not at that time been restored to the Portuguese. There was no English Bishop till 56 years later. It was under these circumstances that Kiernander—certainly with no small intrepidity—opened his Mission, beginning with a school to which Native and European boys were alike invited to come.</p> <p>In 1767, Kiernander conceived the plan of building a permanent Church; and in the month of May of that year the foundation of the Old or Mission Church was laid. <i>Both Tephallah</i> (the House of Prayer), as Kiernander called it, was completed three years afterwards, and dedicated on the fourth Sunday of Advent, 1770. The building cost Rs. 60,000, for very nearly the whole of which sum Kiernander himself was responsible, the S. P. O. K. being unable to do more than pay his modest stipend.</p> <p>The original Church, as Kiernander built it, appears to have been a plain oblong building, extending from the present west porch to the beginning of the semi-circular Chancel in the east. Four years later the Mission-room adjoining the Church was built with money realized by the sale of jewels bequeathed by Kiernander's wife. The upper flat was added in 1801. For seventeen years after the opening of the Church, Kiernander carried on his useful work, witnessing for God and the Mission cause.</p> <p>In 1787 an event occurred which nearly put an end to the history of the Mission Church as a House of Prayer. Kiernander, perhaps through his own fault, perhaps owing more to misfortune than fault, and certainly owing largely to his extreme liberality, fell into debt. His effects were seized, and his creditors claiming the Church as his personal property, the Sheriff of Calcutta affixed his seal to its doors. Thus it seemed as if the place which had been hallowed by prayer and the Word of God for so many years, was likely to be bought up and secularised as a warehouse or office. At this moment of danger Mr. Charles Grant, a noble Christian gentleman and distinguished servant of the East India Company, came forward and paid down the sum claimed by the creditors (Rs. 10,000), and restored the building to the service of religion. Mr. Grant and Mr. William Chambers, another Christian layman, formed themselves into a Committee of management, and held the Mission property in trust for the S. P. O. K. After this event Mr. Kiernander, who was then 77,</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	3	5
				<p>retired to Chinsura, and the services of the Church were generously undertaken in addition to his other duties by <i>the Rev. David Brown</i>, a holy and humble-hearted Government Chaplain, and afterwards the Provost of the E. I. Company's College.</p> <p>The Church, through God's goodness, continued to prosper, and the congregation so increased, that it was thought needful to enlarge it. Accordingly, in 1793, the semi-circular Chancel at the east end was built. Mr. Kierlander, then aged 84, came from his retirement at Chinsura to dedicate it, and celebrated the Holy Communion on the occasion.</p> <p>When the Mission Church of Calcutta first devolved to the care of David Brown as the <i>Beth Tephillah</i> of the aged Zekariah Kiernander, it was in a very different style from that in which he left it. In 1787 it was a clumsy unplastered brick edifice, of small dimensions and choked up with old houses, and from being of a reddish colour, had the appellation given it by the natives, of the Red Church (Lal Girja). This name has continued even after its walls were made light stone colour. Within, it was exceedingly uncouth: with a brick pulpit built against a wall, and its aisle, rough uncovered tiling. A few rude benches and pews of unpainted plank formed the general seats, with a small number of chairs, without pews, for the gentry, and it was calculated to hold only about two hundred people. Yet it was strongly built of good masonry and lofty, and appeared worthy of being made attractive to a much larger assembly. Encouraged and assisted by the fine taste and scientific abilities of his respected friend, Mr. Wm. Chambers, Mr. Brown was not long in making a beginning to enlarge and improve the building. The inner east wall which then divided the Chancel was removed, and some beautiful highly-finished Corinthian pillars were substituted to support the roof or break the ill-proportioned length. But the increasing congregation soon required the space these pillars occupied. They were first decreased in number and then reluctantly removed altogether, and other means of preserving the proportion, as well as enlarging the space, were resorted to by extensive bows thrown out in the centre, and galleries erected at the extremities. It was also gradually fitted up in a manner suitable to the climate: abundantly lighted, supplied with an excellent organ, and with handsome pulpit and desks to correspond with the general neatness of the whole effect. At times when the Presidency Church was closed for repairs, the Governor-General and suite with the whole congregation, gladly availed themselves of the Mission Church, kept open solely by Mr. Brown's fostering attentions.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>And here, Britain's Wellington has suffered the graceful tear stealing from the heart to adorn his manly cheek: on being reminded from the pulpit that it was "God who covered his head in the day of battle." (<i>Ps. cxl. 7.</i>)</p> <p>Through the influence of David Brown, Government undertook to supply the Mission Church with Chaplains, and made the first appointment in 1808, when the Rev. T. T. Thomason was given charge of the Church. This was four years before the death of David Brown, so that for the first four years of Thomason's ministry in the Old Church, he had the valuable assistance of the faithful David Brown.</p> <p>Mr. Thomason's labours were so favourably received, that before the lapse of six months it was found expedient to enlarge the Church, and the large south portion of the Church was built.</p> <p>In October 1813 the Earl of Moira arrived as the new Governor-General. He often attended the Mission Church, notwithstanding its unfashionable character, and appointed Mr. Thomason to perform stated services at Barrackpore. The Earl chose Mr. Thomason also to accompany him as Chaplain in a journey of State through the provinces. He also granted permission to have the labours of his assistant, Mr. Robertson, made permanent.</p> <p>In May 1815 Mr. Thomason received a warm welcome on re-joining his flock after his tour with the Governor. At the close of the preceding year the first Bishop of Calcutta, Bishop Middleton had arrived: Mr. Thomason took an early opportunity of asking the Bishop to consecrate his Church. Previous to this, as there had been no Bishop, the Church had only been dedicated to God's service by its founder. The Bishop, however, refused to consecrate the Church on the ground that the patronage was vested in individuals and not in the East India Company.</p> <p>Mr. Thomason, amongst many other valuable works, founded the Female Orphan Institution for female orphans of European soldiers.</p> <p>From this time up to the year 1869 Government continued to supply the Church with senior and junior Chaplains, foremost among whom was the Rev. Thomas Dealtry, for a time Archdeacon of Calcutta and afterwards Bishop of Madras.</p> <p>In 1869 negotiations were made by the Trustees of the Church with the Church Missionary Society to supply the ministry of the Church, and from that time the C. M. S. has appointed ministers to the Church.</p> <p>The Revd. E. O. Stuart, afterwards Bishop of Waiapu, a C. M. S. Missionary, took charge until the arrival of the Rev. Joseph Welland.</p> <p>The only structural change since the addition of the south portion of the Church in 1809 is the new Chancel at the north which was dedicated by Bishop Johnson on April 30th, 1892.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
13	Calcutta ...	Calcutta (Council House Street.)	Church— English St. John's Church. (Native name "Pathuriya Girja.")	<p>The Church of St. John, in the city of Calcutta, is the Original Parish Church of the whole Presidency of Bengal. The first stone of the present building was laid on the 6th April 1784, and it was consecrated on the 24th of June 1787, and is the <i>sixth</i> edifice in succession that has, since the time when Hooghly was the Company's capital in "The Bay of Bengal," held the rank of sole Presidency Church.</p> <p>The traditions of the Parish, together with a growing series of Parish Registers and other records (commencing 1713), have been handed down to the present time through a line of 38 incumbents of the senior and 38 of the junior chaplaincy (not reckoning officiating appointments) from the first Bengal chaplain who came out in the reign of King Charles II.</p> <ol style="list-style-type: none"> 1. The <i>earliest</i> in the succession of presidency churches was the Factory Chapel at Hooghly, to which allusion is found as early as 1679. 2. The <i>next</i> was some "decent and convenient place" devoted to divine worship within the original Fort William, of which nothing is yet known; but where the chaplains ministered until the consecration of St. Anne's. 3. The <i>third</i> was the small but beautiful church of St. Anne, built by public subscription, and consecrated, by commission of the Bishop of London, on the 5th of June 1709. It occupied a site now covered by the west end of Writers' Buildings. Its beautiful steeple was blown down in the cyclone of 1737. This church itself was destroyed in 1756 in the sack of Calcutta. 4. The <i>fourth</i> was the old Portuguese Church seized for Anglican use on the recovery of Calcutta, but restored in 1760 to the Portuguese. 5. The <i>fifth</i> was St. John's Chapel built within the ruined Fort William, which continued to be the presidency church, from June or July 1760, to the consecration of the present building. 6. The <i>latest</i> of the series, the present noble Basilica, was, like St. Anne's, built by public subscription. It cost Rs. 1,84,136-14-11, and was consecrated on St. John-the-Baptist's day, 1787, by commission of the Archbishop of Canterbury. Governors-General Warren Hastings and Lord Cornwallis each took an active interest in its building; and Lord Minto, in its improvement, in 1811. In 1814, the 2nd of December, Bishop

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Belongs to Government, and is used as a church. It is in the custody of a "Select Vestry" of two Chaplains and four Church Wardens appointed under an order in Council of 1835.	In excellent condition	... ia & iia	Historical note furnished by Rev. H. B. Hyde, M.A., Senior Chaplain of St. John's Church, Calcutta.

No	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>Middleton was inducted within its walls into possession of the See of Calcutta as its first occupant. St. John's then, as being the chief Church of the Presidency, became the Cathedral of the Diocese until St. Paul's was consecrated in 1847. Here five Bishops were enthroned, and two of them buried. The chair in which they were all enthroned is preserved in the Church, and within the walls hang the funeral hatchments of four of them.</p> <p>St. John's is a comprehensive monument of the history of the British in Bengal. Within or without her walls are memorials of an illustrious line of Indian worthies, beginning with the Mausoleum of the Father of Calcutta himself. Every generation is visibly represented in some manner or another. Among the earlier tombs and memorials are those of Job Charnock (1693), the Founder of Calcutta, Surgeon William Hamilton (1717), the Author of her commercial prosperity, and Vice-Admiral Charles Watson (1757), her Liberator from Muhammadan occupation.</p> <p>The Church is an imposing edifice in a Greek style, but with a steeple; this latter is the only stone building in Calcutta. Within the church are several paintings and pieces of marble sculpture of great merit. Among these are Zoffany's famous altar-piece and two monuments of remarkable beauty to Lieutenant-Colonel James Achilles Kirkpatrick (1805) and Alexander Colvin (1818).</p> <p>The area of the Parish, which originally embraced the whole Presidency of Bengal, has been retrenched by successive enactments, until in 1869 its present limits were assigned. These practically make the Parish to be now but the strip extending through the middle of the town, between Esplanade and Hare Street, and the roads extending eastwards from them as far as Wellington Square.</p> <p>The Parish is the only one in Bengal constituted legally after the English model; its ancient select vestry of chaplains and church wardens having been re-organized, as at present, by the Governor-General in Council in 1835. This select vestry has perpetual legal succession, and forms a body of trustees of many charitable endowments and governors of the Free School.</p> <p style="text-align: center;">THE CHURCHYARD AND ITS MONUMENTS.</p> <p>The whole compound east of the Church was once the Company's gunpowder magazine yard, and was divided from the old cemetery of Calcutta, within which St. John's Church now stands, by a wall and a deep ditch. All west of the east portico is the cemetery, once probably as crowded with huge masonry tombs as the Park Street cemeteries are.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>now. Writing in 1803 <i>Asiaticus</i> says: "Before the commencement of the year 1802, the tombs in the cemetery of Calcutta had fallen into a state of irreparable decay, and to prevent any dangerous accidents which the tottering ruins threatened to such as approached them, it was deemed necessary to pull down most of them. The stone and marble tablets were carefully cleared from the rubbish, and laid against the wall of the cemetery, where they now stand." On this passage Mrs. Emma Roberts, writing <i>circa</i>-1830, thus comments:—"This act of desecration, the work of the reverend gentleman at the head of clerical affairs" [the Reverend David Brown] "gave great umbrage to the Christian population of Calcutta, who became exceedingly incensed at the root-and-branch work considered expedient to level the churchyard and get rid of all its incumbrances." The inscribed slabs no longer incline against the churchyard wall, but imbedded in cement, form a paved terrace around the foot of the Charnock Mausoleum. The few tombs left undismantled in 1802, with certain others of later date, are included in the list of monuments of historical interest maintained in repair by Government, and to facilitate access to them a system of paths has been laid out. Those paths, well shaded by trees throughout their whole length, start from the west porch of the Church and lead first to a row of four low table monuments, all alike, which mark the graves of a Bishop and of three Justices of the late Supreme Court. The armorial hatchments of these dignitaries are to be seen within the Church. Thence, skirting the western railing, the next tomb reached is a massive masonry structure surmounted by an obelisk. This is to the memory of a Mrs. Eleanor Winwood, who died in 1766. The epitaph is of interest, as being the only one now remaining in the churchyard; containing a prayer for the soul of the deceased. A short distance north of this tomb is one of enormous solid bulk with a pyramid above it to a Mrs. Elizabeth Reed and her infant son, who both died in 1767. Through some confusion of dates the child's birth stands recorded as having taken place some days later than the decease of his unfortunate young mother. Turning round after inspecting this epitaph, the visitor cannot fail to be struck with the delightful charm of the scene before him. The stone steeple of the venerable Church reveals its entire height, while between the trees, across a wide expanse of maidan, the elegant colonnades that surround the sacred edifice mingle with those of the Rohilla cenotaph into a picture of beauty, which painters and photographers have alike hitherto neglected. The next monument is that to the glorious Admiral Watson, who died in 1757 within two months after he had rescued Calcutta from the Nawab's army. After this is a very graceful Corinthian</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>structure in the form of a shrine which contains the long and curious epitaph to the memory of the "Begum Johnson," who died in 1812, "the oldest British resident in Bengal."</p> <p>Hence the path turns eastward and is again under the shade of trees up to the great Charnock Mausoleum, perhaps the oldest structure of any kind now existing in Calcutta. This is a domed edifice of two stages, which originally fronted the principal gateway of the cemetery. It is likely that it contained, when first erected, two table monuments side by side, whose covering slabs of black stone now fill up one of the western arches of the chamber. These record in beautifully cut, raised letters, the decease of the Father of Calcutta, Job Charnock, in 1692-93, and of his daughters Mary in 1696-7, and Catherine in 1700-1. On either hand of these slabs are now preserved the epitaphs from the tombs of Mrs. Martha Eyles, 1748, and of the famous Surgeon William Hamilton, 1717, to whose influence with the Court of Delhi, patriotically exerted, English interests in India owe so much. This slab was discovered in January 1786, in laying the foundation of the church tower. Outside the mausoleum lie the ancient inscribed stones already mentioned, thirty in number. The whole of their inscriptions with one exception are in raised lettering, and their dates range from 1693 to 1766. Many of the names are read with interest by lovers of the history and antiquities of the Calcutta Factory.</p> <p>In November 1892 the mausoleum of Job Charnock, then under repair, was examined with a view to ascertaining the existence of a vault within it: no vault was found, but a portion of the bones of the Father of Calcutta was unintentionally exposed after 200 years' sepulture. The remains were not disturbed, but were covered in again <i>ut in spe beata resurrectionis ad Christi Judicis Adventum obdormirent</i>, as the epitaph says.</p> <p>From the mausoleum going south is reached the small tomb of gallant young William Speke, who at the age of 18 "lost his leg and life" on board his father's ship <i>Kent</i> in 1757. West of this is the elegant temple of twelve pillars raised, says the authoress already quoted, "to the memory of the same number" [which she reckoned as fourteen] "of British officers who fell under General Abercrombie" [in 1796] "in a dreadful conflict with the Rohillas. . . . An obelisk is raised upon the spot where these devoted soldiers fell" (<i>i.e.</i>, at Betura, now Fatehjang west, near Bareilly). This cenotaph was designed perhaps to contain a military trophy, for which a platform seems to have been prepared. There was no inscription until May 1895, when that at present existing was added by the Bengal Government.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>A LIST OF THE OIL PAINTINGS.</p> <ol style="list-style-type: none"> 1. John Zoffany's great ALTAR PIECE of the Last Supper, painted 1787. 2. Small ALTAR PIECE of the crucifixion on a gold ground. 3. Portrait of the REVD. JOHN EVANS, Chaplain, 1678 to 1692, afterwards Bishop of Meath. 4. Portrait of the REVD. JOHN OWEN, Chaplain, 1784 to 1794. 5. Portrait of CHARLES WESTON, sometime Vestry Clerk, Benefactor of the Parish, died December 25, 1809, aged 77. 6. Portrait of the REVD. WILLIAM JOHNSON, Chaplain, 1771 to 1788, during whose incumbency the present Church was built. 7. Portrait of the REVD. PAUL LIMRICK, Chaplain, 1797 to 1810. 8. Portrait of the REVD. JAMES WARD, D.D., Chaplain, 1809 to 1815. 9. A view of St. John's Church copied from an old drawing made circa 1820. <p>A LIST OF THE FUNERAL HATCHMENTS.</p> <p><i>Above the South gallery.</i></p> <p><i>The first four Bishops of Calcutta, viz:—</i></p> <ol style="list-style-type: none"> 1. THOMAS-FANSHAW MIDDLETON, D.D., died 1822.* 2. REGINALD HEBER, D.D., died 1826. 3. JOHN-THOMAS JAMES, D.D., died 1828. 4. JOHN-MATTHIAS TURNER, D.D., died 1831.† <p><i>Above the North gallery.</i></p> <p><i>Three Justices of the late Supreme Court of Judicature, Bengal, viz:—</i></p> <ol style="list-style-type: none"> 5. SIR ROBERT-HENRY BLOSSET, Knight, Lord-Chief-Justice, died, 1823.† 6. SIR CHRISTOPHER PULLER, Knight, Lord-Chief-Justice, died 1824.† 7. SIR BENJAMIN-HEATH MALKIN, Knight, died 1837.† <p>After the return of Hadjee Alexias Argyree from the voyage on which he sailed in 1770 as interpreter, when he and Captain Thornhill were proceeding to Mocha and Jedda, he purchased a small house near the Portuguese Church, Calcutta, where Divine service was performed for the Greek settlers. This was in 1772. Mr. Argyree died at Dacca on the 25th of August 1777, but his estate and his surviving family contributed to the purchase of the ground and the erection of the buildings, which cost together about Rs. 30,000. The foundation of the church was laid in June 1780 and it was consecrated on the 6th of August 1781, and dedicated to the Transfiguration of Our Blessed Redeemer on Mount Tabor. In the church is a sanatorium. The thurible and chandeliers are of silver and made after the Jewish fashion. The Greek Society at Calcutta is called "The Orthodox Brotherhood of Greeks in Calcutta."</p>
14	Calcutta ...	Calcutta (Āmrātolā Street).	Church—Greek Church of the Transfiguration of Our Blessed Redeemer on Mount Tabor.	

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of wardens. Used as a church.	In excellent condition	ib	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
15	Calcutta ...	Calcutta (Portuguese Church Street).	Church—Roman Catholic Cathedral of the Virgin Mary of Rosary.	The original structure was a temporary chapel of mats and straw erected shortly after Job Charnock's settlement, on ground that had been allotted to the Portuguese by the English Government for the exercise of Divine worship. The congregation quickly increased, and before the year 1700 A.D., a brick chapel was erected at the expense of Mrs. Margaret Tench. This chapel was much enlarged in 1720, at the expense of Mrs. Sebastiana Shau. The tombstones to the memory of these benefactresses are to be seen at the present day at each side of the high altar of the present Cathedral. This chapel suffered in the sack of Calcutta in 1756, and its records were destroyed. It was seized for Anglican use on the recovery of Calcutta, but was restored to the Portuguese in 1760. As the Portuguese community had increased, it was determined in the year 1796 to throw down this chapel and build a more spacious one in the modern style. The two brothers Baretto stepped forward and showed the same zeal as Mr. Gomes de Soto, Mrs. Tench, and Mrs. Shau had done for the old. The first stone of the present building was laid on the 12th of March 1797, and on the 27th of November 1799, it was consecrated and dedicated to the Virgin Mary of Rosary. The architect was Mr. Thomas Syars Driver who, died on the 6th of December 1797, before its completion. The total cost was Rs. 90,000, and when the subscriptions closed all deficiencies were made up by the two Baretto brothers.
16	Ditto ...	Calcutta (north side of the compound of the General Post Office).	Fort—Remains of Old Fort William.	<p>These remains consist of a double arcade which formed a part of the south side of the fort, and a jutting out wall, which is what remains of the south curtain. The following remarks relating to them are from the pen of Dr. Busteed, late Master of the Calcutta Mint:—</p> <p>“What the inner construction of the fort was may be guessed at by any one entering a gate to the north of the Post Office and walking down, after a turn to his left, towards the river; on his right he will see what at first glance seems to be a double row of arches supported on short, powerful, and shapely columns, and facing him a portion of a broken wall, on which, and apparently on some of the arches, stands a house, now, I believe, occupied by the Post Master.</p> <p>Until lately the jutting out wall showed its rugged fracture, but recently this end has been squared off with new bricks, and it, as well as the little columns and arches near, have been plastered over, thus concealing the small, neat, original brick-work. The wall is what remains of the southern curtain of the fort; it is about nine feet thick. The arches and columns constitute the ‘piazza’ of the old descriptions. They are still in perfect preservation; the arches are about ten feet wide, the columns about four feet in diameter. There are about a dozen of the arches remaining.</p> <p style="text-align: center;">* * * * *</p>

DISTRICT—*continued.*

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of churchwardens. Used as a church.	In excellent condition ...	ib	
In the custody of the Postal Department.	In good condition ...	ia and iia	See pages 46-7 of Messrs. Newman and Co.'s Hand-book of Calcutta, edition of 1892.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
17	Calcutta ...	Calcutta (maidan)	Fort— Fort William (new)	<p>Fort William was commenced by Lord Clive immediately after the battle of Plassey in 1757, and was completed about 1773, at a cost of two millions sterling. The fort mounts about 600 guns of various calibres. Within it are several buildings for various purposes, and among them the two which are detailed below on account of the historical associations connected with them.</p> <p>1. The Governor-General's residence, now used as the Regimental Institute. There are no records to show when it ceased to be the Governor-General's residence or for how many years it was occupied by Warren Hastings, if at all. It is shown in the return of buildings as having been constructed in 1779, and this date is practically one or two years previous to that of most of the original buildings in Fort William. The house is a rectangular double-storied building, 99 feet long by 90 broad, with a small court-yard of servants' quarters at the back. The building is of brick in lime lime-plastered. The lower storey has a vaulted ceiling, supported on pillars, the span of the arches being generally either 6 or 8½ feet. The upper storey contains three large rooms, with smaller rooms at the back. It has a terraced roof supported on wooden beams. The whole building is in good condition, and has had apparently undergone few structural alterations. About 40 years ago the late King of Oudh occupied it for three years before he went to the Palace in Garden Reach. Since then, it has been a garrison or Regimental Institute, being called the "Outram Institute."</p> <p>2. The Granary is now used as a store for the Military Works Department. Above it is the Military prison which was built in 1871-72. The original building, is 90½ feet broad by 127 feet long, and is about 25 feet high. It has a vaulted roof on cross walls, there being eight bays of twelve spans. Each cross wall has four arched openings of 12 feet span. It is built of brick in lime and the external walls are 5 feet 3 inches thick. The external walls have been cement plastered comparatively recently. After the construction of the Military prison, it was found necessary to strengthen the bay at the south-west end by tie rods and building up a cross-wall to support the arch. On the front of the building is a black stone slab 3 feet long by 20 inches high, with the following inscription:—</p> <p>"This building contains 51,258 maunds of rice and 20,023½ maunds of paddy, which were deposited by order of the Governor-General and Council under the inspection and charge of John Belli, Agent for providing victualling stores to this garrison in the months of March, April, and May 1782."</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of the Military authorities and in use as a fort.	In good condition ...	... ia & iia	
In the custody of the Military authorities and in use as a Regimental Institute.	Ditto ...	... ia & iia	
In the custody of the Military authorities and in use for the purposes specified.	Ditto ...	... ia & iia	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.												
1	2	3	4	5												
18	Calcutta ...	Calcutta (Colootollah Street).	Háfiz Hátim's mosque.	<p>الله اكبر *</p> <p>چو همه تعمیر این مسجد ستوده بطرز دلکش و وضع معلی علی صفته در تاریخ بیکد جزای الله فی الدارین ذخیرا سنه ۱۲۷۰ هجری *</p> <p>TRANSLATION.</p> <p><i>God is Most High.</i></p> <p>Since the erection of this masjid was laudable, Built as it was in an attractive style and lofty structure. Ali bored the pearl of its date without difficulty ¹ (کد). May God reward thee with good in both worlds. ²</p> <p>1270H. (1853 A.D.).</p> <p>¹ Also means without ی and د. ² The letters of this line form 1270 after casting out the letters ی and د as directed in the previous line.</p>												
19	Ditto ...	Calcutta (Dharamtala Street).	Tipu Sultán's mosque.	<p><i>Right-hand tablet of doorway.</i></p> <p>غم دنیا مخور که بهبود است هیچکس در جهان نیا سرد است گرتا قیامت زنده آخر فنا آخر فنا در همچو خورتا بنده آخر فنا آخر فنا بر دولت دنیا همین خود را مسازانده بگین گاهی چنان گاهی چنین آخر فنا آخر فنا به تمام ۱۲</p> <p><i>Left-hand tablet.</i></p> <p>مسجد که مقام اهل دین است گردین طایبی محل همین است ای مصلی بیا طهارت کن خانه دین خود عمارت کن روز محشر که چنانگاز بود اولین پر مش نماز بود *</p> <p><i>Above the middle arch.</i></p> <table><tr><td>این سلطان تپوئی مغفور</td><td>هم محمد بنام دهم به ثنا</td></tr><tr><td>نه محمد که بنده اش از دل</td><td>پیر وی دین او صدق و صفا</td></tr><tr><td>کرده تعمیر این نشوین پاک</td><td>بهر ذکر نماز و درود دعا</td></tr><tr><td>در تمنع چو قبله اسلام</td><td>در ترنم چو مسجد اقصا</td></tr><tr><td>گفت روح الامین از آن تاریخ</td><td>بهر اتمام او بطرز دعا</td></tr><tr><td>میری الله مسجد الانصی</td><td>بر مول حق و مال عبا</td></tr></table> <p>[128A]</p>	این سلطان تپوئی مغفور	هم محمد بنام دهم به ثنا	نه محمد که بنده اش از دل	پیر وی دین او صدق و صفا	کرده تعمیر این نشوین پاک	بهر ذکر نماز و درود دعا	در تمنع چو قبله اسلام	در ترنم چو مسجد اقصا	گفت روح الامین از آن تاریخ	بهر اتمام او بطرز دعا	میری الله مسجد الانصی	بر مول حق و مال عبا
این سلطان تپوئی مغفور	هم محمد بنام دهم به ثنا															
نه محمد که بنده اش از دل	پیر وی دین او صدق و صفا															
کرده تعمیر این نشوین پاک	بهر ذکر نماز و درود دعا															
در تمنع چو قبله اسلام	در ترنم چو مسجد اقصا															
گفت روح الامین از آن تاریخ	بهر اتمام او بطرز دعا															
میری الله مسجد الانصی	بر مول حق و مال عبا															

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In good order 	ii <i>b</i>	Furnished by Surgn.-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.
.....	Ditto 	ii <i>b</i>	Ditto ditto.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>TRANSLATION.</p> <p><i>Right-hand tablet of doorway.</i></p> <p>Grieve not with the sorrow of the world, for it is vain. No one in the world experiences comfort. If thou livest till the Judgment day, at last comes annihilation. And if thou shinest as the Sun, at last comes annihilation. Look not upon the riches of the world, make not thyself sorrowful. One day rich, the next day poor, at last comes annihilation. Completed 92.*¹</p> <p><i>Left-hand tablet of doorway.</i></p> <p>The masjid, which is the resting-place of the faithful. If thou seekest the faith, this is the very place. Oh worshipper! come and purify thyself. Build the house of thy faith. On the day of resurrection which will melt the soul. The first question will be, "Did'st thou pray?"</p> <p><i>Above the middle arch.</i></p> <p><i>(Upon a tablet over the door of entrance to the masjid.)</i></p> <p>The son of Sultan Tipú, deceased. Muhammad by name, and praised indeed.*² Not Muhammad himself, but his servant from the heart, A follower of his religion with sincerity and purity, Built this pure dwelling-place. For praise, and prayer, and thanksgiving and blessing. In its use like the Qibla of Islám (the Kaába of Mecca). In its glory like the Masjidi Aqsa (the temple of Jerusalem). The Angel Gabriel said, as a date for that building. By way of its completion and as a blessing. May God keep thee safe as the temple of Jerusalem. By the blessing of the Apostle of Truth, and his family.*³</p> <p>1258H. (A.D. 1842).</p> <p>¹ The meaning of these figures is not evident. ² The word <i>Muhammad</i> means "praised." ³ The letters of this line come only to 1253H. (1837 A.D.) unless <i>J</i> be written <i>J</i> when it tallies with the engraved date.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
20	Calcutta ...	Calcutta (Lower Chitpur Road).	Nakhodás (or Haji Zakariya's) mosque.	<p>بسم الله الرحمن الرحيم *</p> <p>قال الله ذل وجهك مظهر المسجد الحرام *</p> <p>سنة ١٢٧٤ هجرية *</p> <p>چون بنائید خالق کونین * مع بنا مسجد ما یون قال هر سال بنایش گشت سرورش * خاص مهارتکه بجاء و جلال</p> <p>کندید قریان احمد سنة ١٢٧٤ هجرية قدس *</p> <p>TRANSLATION.</p> <p>In the name of God, the Merciful, the Compassionate. God said—"Turn then thy face towards the Holy Temple."</p> <p>1274H. (1857 A.D.).</p> <p>Since by the aid of the Creator of the two worlds. This auspicious masjid was built. For the date of its building, the angel said A special place of worship in glory and majesty. *1</p> <p>Engraved by Qurbán Ahmad 1274H. (1857 A.D.).</p> <p>¹ The letters of this line come to 1274H. (1857 A.D.).</p>
21	Ditto ...	Ditto (ditto)	Senduryápatti mosque.	<p><i>Above the middle arch.</i></p> <p>بسم الله الرحمن الرحيم *</p> <p>لا اله الا الله محمد رسول الله *</p> <p>TRANSLATION.</p> <p>In the name of God, the Merciful, the Compassionate. There is no God but God; Muhammad is the Apostle of God.</p> <p>NOTE.—This mosque was built by Maulavi Jamálu-d-dín <u>Khali</u> of Saiyyid Ahmad Gházi of Rai Bareilly. There is no date.</p>

DISTRICT—continued.

Outsody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In good order 	ii/b	Furnished by Surgn-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.
.....	Ditto 	ii/b	Ditto ditto.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.														
1	2	3	4	5														
22	Calcutta ...	Calcutta (Nim-talá).	Mosque ...	<p>Above the doorway.</p> <table><tr><td rowspan="4">لا تقنطروا من الرحمة الله ط</td><td>الله معاني</td><td>بسم الله الرحمن الرحيم</td><td>والله كان</td><td rowspan="4">الله القور الرحيم</td></tr><tr><td colspan="3">لا إله إلا الله محمد رسول الله *</td></tr><tr><td colspan="3">نعمت که داشت خلق خورش و سیرت نکر زین خاکدان به عالم جاوید کرده رد تاریخ فوت اوز خرد خواندیم به گفت بادا بال حیدر کرار حشر او سنه ۱۱۹۹ هجری</td></tr><tr><td colspan="3">۹ ربیع الثانی ۱۲۱۴</td></tr></table> <p>TRANSLATION. God is Merciful.</p> <p>In the name of God, the Merciful, the Compassionate: God is Sufficient. There is no God but God, Muhammad is the Apostle of God. Verily, He is the Clement, the Merciful. Do not despair of the mercy of God.*¹ Verily, God pardoneth all sins. Na'mat who possessed a good nature and excellent qualities. Having left this abode of dust and turned his face towards the everlasting world. I sought from Wisdom the date of his death, she answered— May his resurrection be with the family of Haidar-i-Karrár.*²</p> <p>¹ Qurán XXXIX, 54. ² Ali. The value of those letters comes to 1190H. (1784 A.D.).</p>	لا تقنطروا من الرحمة الله ط	الله معاني	بسم الله الرحمن الرحيم	والله كان	الله القور الرحيم	لا إله إلا الله محمد رسول الله *			نعمت که داشت خلق خورش و سیرت نکر زین خاکدان به عالم جاوید کرده رد تاریخ فوت اوز خرد خواندیم به گفت بادا بال حیدر کرار حشر او سنه ۱۱۹۹ هجری			۹ ربیع الثانی ۱۲۱۴		
لا تقنطروا من الرحمة الله ط	الله معاني	بسم الله الرحمن الرحيم	والله كان	الله القور الرحيم														
	لا إله إلا الله محمد رسول الله *																	
	نعمت که داشت خلق خورش و سیرت نکر زین خاکدان به عالم جاوید کرده رد تاریخ فوت اوز خرد خواندیم به گفت بادا بال حیدر کرار حشر او سنه ۱۱۹۹ هجری																	
	۹ ربیع الثانی ۱۲۱۴																	
23	Ditto ...	Calcutta (6, Rut-ton Sircar's Lane).	Ahl-i-Hadî's mosque.	<p>Left-hand side of the doorway.</p> <table><tr><td>قال النبي</td><td>بسم الله الرحمن الرحيم</td><td>مسلم</td></tr></table> <p>مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ</p> <p>لا يخفى على الا نام ان معاشر اهل الحديث الملقبة بالحمدية المقروا من اموال الا عانة ارض الواقعة في نمبر السادسة من مسكة رنو سوكارلين من مسك الكلكفة الحمية وقفوها وبنوا عليها المسجد وتحتها الحانوت بخلوص النية في حدود سنة تسع وثلاثمائة والى من هجرة الاحمدية على صاحبها الف الف الصلوة والتحية كنهه رمضان علي نمبر ۳۴ ثالقا بازار اسكريت كلكفة</p>	قال النبي	بسم الله الرحمن الرحيم	مسلم											
قال النبي	بسم الله الرحمن الرحيم	مسلم																

DISTRICT—*continued*.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In good order 	ii <i>b</i>	Furnished by Surgn.-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.
.....	Ditto 	ii <i>b</i>	Ditto ditto.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>TRANSLATION.</p> <p>Said the Prophet (may the peace and blessing of God be on him).</p> <p>In the name of God, the Merciful, the Compassionate. He who buildeth a temple to God, God will build for him a house in Paradise.</p> <p>Let it be known to the people that the assembly of the Abl-i-Hadís entitled the Muḥammadi sect, have purchased by subscription the land situated in No. 6, Ratá Sirkár Lane, one of the streets of Calcutta, the defended city, and have dedicated it, and have built thereupon the masjid and the shop beneath with sincerity of heart in the end of the year 1309,*¹ of the Hijrah of the Muḥammadan year. Thousands upon thousands of prayers and praises to the Lord of the Hijrah.</p> <p>¹ (1891 A.D.).</p> <p>Engraved by Ramzán Áli, No. 34, Táltálá Bazár Street, Calcutta.</p>
24	Calcutta ...	Calcutta (Upper Circular Road, near Sealdah Station.)	Moti Khan's mosque.	<p><i>Above the middle arch.</i></p> <p>امامی بیگم این طاعت ادا کرد که در راه خدا مسجد بنا کرد چو چهل سال تاریخش خرد گفت بدو این مسجدی مشهور بنا کرد</p> <p>۱۲۲۵ هـ</p> <p>TRANSLATION.</p> <p>Imámí Begam performed this act of devotion That she founded a masjid in the path of God, When I sought the date of it: Wisdom said— She erected a mosque as a place of worship for the age.</p> <p>N.B.—There is some degree of uncertainty as to the correctness of the above date. The word مشهور has been adopted although only the first and last letters are legible. The date according to this would be 1228 H. (1813 A.D.), but the engraved date appears to be 1225 H.</p> <p>However, it is possible that the final numeral is 8 (ا) and not 5; the similarity between the former figure accidentally closed by a cross stroke, and the figure 5 (ه) being sufficient to mislead.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In good order 	ii b	Furnished by Surgn.-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
25	Calcutta ...	Calcutta (Upper Circular Road, not far from Sealdah Station)	Shaikh Ghausi's mosque.	<p>This mosque is situated on the west side of the road, not far from Sealdah Station.</p> <p><i>Above the middle arch.</i></p> <p>بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله نحمدك ونصلي على رسوله الكريم مسجد خدا كه بمسي به مسجد معلی در سنه ۱۲۶۷ ه قدهسي بقاریع ۲۴ شهر شعبان المعظم بنايش انجام يانت بانیش من شیخ غوثي ولد شیخ خدا بخش استاگار مرحوم * واضح مي نمايم كه برائے اخراجات ضروری و و عبادت آن كه مسجد نیز داخل آنست وقف نمودم لاجرم وثیقه بانبات وقف وامتناع دعوي اهدے برار اغني مذكرة بر كقائے هذائنده كناندهم كه عند الحاجات حجت ساطع باشد فقط</p> <p>* Illegible.</p> <p>TRANSLATION.</p> <p>In the name of God the Merciful, the Compassionate. There is no God but God. Muhammad is the apostle of God. We praise Him, and we pray to His apostle, the generous.</p> <p>This temple of God, called the Masjid-i-Muallá (the Supreme Mosque) was completed in the year 1267 of the Hijra on the 24th of the month of Sha'bán. I, its builder, Shaikh Ghausi, son of Shaikh Khudá Bakhsh Ustákár, deceased * make known that, to provide for the necessary expenses of the mosque and* and its religious services in which the mosque also is included, I have made a bequest. And I have caused to be engraved upon this stone this inscription as a bond, to ratify this bequest and to prevent any one making any claim to the aforesaid lands, so that in case of necessity this may be clear proof.</p> <p>* These words were illegible in the original.</p> <p>1267 H (1850 A.D.).</p>
26	Ditto ...	Calcutta (Upper Circular Road).	Haru Khan's mosque.	<p>Situated near Mánik Pír's shrine to the south of it in a small enclosure on the eastern side of the road.</p> <p><i>Above the middle arch.</i></p> <p>بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله سنه ۱۲۶۷ هجري سنه ۱۲۵۷ بنكله باني مسجد هارو خان</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In good order 	ii b	Furnished by Surgn.-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.
.....	Ditto 	ii b	Ditto ditto

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
27	Calcutta ...	Calcutta (Sealdah)	Mosque of Kitabuddin Sarkár.	<p><i>Translation.</i></p> <p>In the name of God, the Merciful, the Compassionate.</p> <p>There is no God but God. Muhammad is the Apostle of God.</p> <p>The year 1267 Hijrí (1850 A.D.). The year 1257 Bangala.</p> <p>Builder of the Masjid, Hárú <u>Khán</u>.</p> <p><i>No inscription.</i></p> <p>Built 67 years ago by <i>Kitabuddin Sarkár</i>.</p> <p>This mosque is a brick building in bad repair. It consists of two stories, the lower being a masjid and passage to the upper story, in which there is a smaller masjid and rooms for the <i>mujáwir</i> and other attendants.</p> <p>The <i>Mujáwir</i> at present (1895) is Shaikh Hafizullah, a man of great sanctity, who is credited with miraculous powers. Many educated Muslims are his disciples. He is a venerable old man of some 65 years of age, and has been <i>mujáwir</i> at this masjid some 40 years.</p> <p><i>Kitábuddin</i>, who founded the mosque, was a prosperous merchant, he died soon after the mosque was completed. His son who succeeded him was a great drunkard and spendthrift. No funds have been available for the support of the mosque for many years. It has no endowment. The current expenses are met by Shaikh Hafizullah and his disciples.</p>
28	Ditto ...	Calcutta (Munshi Bazar, Sealdah).	Sealdah mosque	<p><i>On the left hand of the middle arch.</i></p> <p>I.</p> <p>بسم الله الرحمن الرحيم</p> <p>اشهد ان لا اله الا الله وحده لا شريك له</p> <p>واشهد ان محمدا عبده ورسوله</p> <p>ثم اسلام بايدي خوردين</p> <p>قارن غم والم بفوت منشي بو علي مرحوم</p> <p>مسجد و مدرسه و مهمان سراي چون نباشد چه جاء غم افسوس</p> <p>بو علي بود ياني و ماموش كرد انجام آن بغم افسوس</p> <p>اوبچنت هكا فت واز مرگش مادرش راجه شهالم افسوس</p> <p>دل چو قارنخ سال مرگش جست گفت هاتف كه هاء غم افسوس</p> <p>سنه ۱۲۶۳ هجري قديمي</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Guardian, Shaikh Hafizullah. In use as a mosque.	A brick building much weather worn. Is rapidly going to ruin. No funds have been available for the support of the mosque for many years.	ii b	Furnished by Surgn-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.
Mutawálli, Muhammad Badrud-din Haidar.	In excellent order ...	ii b	Ditto, ditto.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p><i>On the right hand of the middle arch.</i></p> <p>II.</p> <p>بسم الله الرحمن الرحيم اشهد ان لا اله الا الله وحده لا شريك له و اشهد ان محمدا عبده ورسوله</p> <p>اي مصلي بيا طهارت كن تاريخ بني مسجد منشي بو علي مرحوم بو علي گار دين انا كرده مسجد و مدرسه جدا گانه او بجهت شرافت و مآدراو كرده انجام ان گريمانه وا فيه بانو بهر تاريخش حكم داده بحكم فرزانه الف خانه را چو برداري هست تاريخ ان خدا خانه سنه ۱۲۶۰ هجري قمری</p> <p>TRANSLATION (I).</p> <p>In the name of God, the Merciful, the Compassionate. I testify that there is no God but God alone, He has no companion, and I testify that Muhammad is His servant and Apostle. Thou must sympathise with Islām. And also turn thy face to the Qibla. The date of grief and distress at the death of Munshī Bū'Alī, received into God's mercy. Masjid (mosque) and Madrasah (college) and Mehmān Sarāe (guest-house). If they do not exist what cause for sorrow and grief is there? Bū Alī was its founder and his mother completed that in grief. Alas! He hastened to Paradise, what grief his mother suf- fered from his death. Alas! When my heart sought for the date of the year of his death. The Angel spake and said "Hāe gham afsos" 1263H. The value of غم انسوس is by الحزن = 1263 H. (1847 A.D.)</p> <p>TRANSLATION (II).</p> <p>In the name of God, the Merciful, the Compassionate. I testify that there is no God but God alone, He has no companion! And I testify that Muhammad is his servant and Apostle. Come, Oh! worshipper, and purify thyself. Build the temple of the faith. Date of the building of the masjid of Munshī Bū Alī deceased. Bū Alī, as a work of faith, built the Masjid and Madrasa separately. He departed to Paradise, and his mother, Wāfa Bānū, nobly finished the work.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
29	Calcutta	Calcutta (Chitpur)	Mosque and tomb of Bhonsri Shah.	<p>She wisely gave an order for its date to be written. If you remove the Alif of the word <u>Khána</u> its date will be <u>Rhudá Khána</u> 1260 Hijrī.</p> <p><i>N.B.—The value of the letters of the words خواجه casting out one alif is 1260 H. (1844 A.D.)</i></p> <p>The masjid is nearer to Calcutta than the shrine on the north bank of the canal. The shrine is on the left hand side going from Calcutta. Approached from the bridge by a stair, frequented by devotees both Muhammadan and Hindu. Reputed to have healing powers.</p> <p><i>Above the middle arch.</i></p> <p>I.</p> <p>چو مسجد بناکرد جعفر علی ز فضل الہی بہ طرز انیق خود گفت تاریخ آنرا ز دل فطوینی لباب کبیت العتیق سنہ ۱۲۱۹ھ</p> <p>II.</p> <p>جعفر علی خان چو بہ تائید حق مسجد نو ساخت شریف و مدید بر خود از دلش تاریخ گفت کرد بقا خانہ دین راجدید سنہ ۱۱۹ھ</p> <p>TRANSLATION.</p> <p>I. When Ja'far 'Alī <u>Khān</u> founded this masjid By the grace of God, in a splendid style Wisdom spoke its date in these words (from the heart) "Fatúbá libábin ka bait il 'atíq."* H. 1219. (Blessings upon the door like the Ancient House (<i>The Ka'aba</i>)).</p> <p>* The value of the word دل (34) must be added to this Arabic verse, giving the date 1219H (1804 A.D.).</p> <p>II. When Ja'far 'Alī <u>Khān</u> by God's assistance Built a new masjid, a work of glory and rectitude. Wisdom speaking from the heart said this date for the year "Kard biná <u>Khā</u>-i-dín rá jadíd" ("He built anew the house of religion.") The value of this sentence is also 1219 (H) (1804 A.D.) <i>N.B.—The words "he built anew" point to a former building having been in existence.</i> It also looks as if the Arabic sentence above contained a play upon the words <i>baitu-l-'atq</i>, which means "the old house," and might be translated. "May this house be blessed like the old house."</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In good order	iib	Furnished by Surgn.-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>There is a further inscription below inscription (II) on the same tablet with it running as follows as far as it could be deciphered:—</p> <p>هر کسی که مالک این مسجد میشود و لازم آید که .....¹ زمین و نوکران و .....² و غیره متعلقه مسجد باشد در اجمال دهنده در اخراجات سر بر آرد و خود را ..... .....³</p> <p>¹ These words look like لجه براروار ² .....³ quite illegible.</p> <p>A similarly commencing inscription is on tablet I, only the words هر کسی که مالک این مسجد شود و لازم است</p> <p>TRANSLATION.</p> <p>It is incumbent upon every one who has control of this masjid to..... ground and servants and etcetera shall be belonging to the masjid. He shall keep it in good order, and shall spend sufficient for this purpose () and himself.....</p>
30	Calcutta ...	Calcutta (Upper Circular Road).	Bibi Jitan's mosque.	<p>This mosque is situated in a large enclosure nearly opposite the Karbalá. A Muhammadan burial ground surrounds the shrine, which bears no inscription.</p> <p><i>Above the middle arch.</i></p> <p>بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله جعل الله الحجة البيت الحرام قبا ما للناس واشهر الحرم بانيه مسجد بي بي جيتن سنة ١٢٣١ هجري</p> <p>In the name of God, the Merciful, the Compassionate. There is no God but God. Muhammad is the Apostle of God. God has made the Ka'bah, the Sacred House, to be a station for men and the sacred month.* The builder of the masjid was Bibi Jitan, 1231 H. (1815 A.D.).</p> <p>* Qurán V. 98.</p> <p>This is called the Nakhuda's shrine and is a separate building in the same enclosure as Bibi Jitan's mosque to the eastward of it. There are three tombs in this shrine, one that of Saiyyid Haidar Sháh of Baghdád, who came by way of Sindh and Bhoj to Calcutta where he died at the age of fifty. A second is that of Saiyyid Karam Sháh, nephew of Saiyyid Haidar Sháh, who died (aged 40) three weeks after his uncle. The third is that of Saiyyid 'Arif Sháh, grandson of Saiyyid Haidar Sháh, who died (aged 15). He had come to Calcutta to arrange about the tomb of his grandfather and died of cholera. The mausoleum of Haidar Shah was erected two years after his death. There is a fair held at his tomb on the 11th of Rabí'us-Sání every year.</p>
			Haider Shah's Mausoleum.	

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In good order 	ii/b	Furnished by Surgn.-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
31	Calcutta ...	Calcutta (No. 244, Bow Bazar Street.)	Temple of Káli.	In a little building this Káli stands on a white figure representing a dead male. Contiguous to this building there is a little temple of Siva, which is said to be older than that of Káli. The Káli was established by one Srimanta Dom of very low caste, who himself used to perform the duties of the priest for a period of not less than 70 years to this goddess up to the time of his death. The Dom used to treat the people of this quarter suffering from small-pox, and for this reason an idol of Sitalá is kept adjacent to that of Káli. In this way the Dom became popular among the Eurasian residents of this quarter, who used to send offerings to this Káli, being thankful for cure from this particular disease. Hence the goddess has earned the name of Firinghi Káli.
32	Ditto ...	Calcutta (Upper Chitpur Road).	Temple of Siddhesvari.	It is said that after the Káli of Kálighát had attained renown far and wide, and a few years before the coming of the idol Madanmohan of Vishnupur to Calcutta, this Siddhesvari was established by a pious mendicant, who himself used to discharge the duties of priest. The late Abhaya Charan Mitra, one of the worshippers of this goddess, contributed much to meet the expenses of this temple. The old image of this goddess made of stone has been preserved in the temple as a relic, and the present image is made of clay about 7 feet high, standing on a figure representing a dead male. The goddess is standing in the posture of Káli in Siddhesvari form. It is said that formerly the river Hooghly flowed by this temple. The present building is of recent date. At the present day of all the Kális at Calcutta, Anandamayí of Nimalághát Street and Siddhesvari of Bágbazar are the only two which are daily attended by the greatest number of worshippers. There are two Siva lingas, one on each side of this Káli.
33	Ditto ...	Calcutta (Kenderdine's Lane).	Temples of Siva.	One temple has got nine pinnacles and each of the other two has got five. The temples are constructed in nice style with bricks of old fashion five or six inches in length. The late Trilok-rám Pákráśi, who was the Dewan of the Fort of Calcutta in his day, got these temples built for him and established one Siva in each of them, their date of construction corresponds with that of the new Fort of Calcutta, and it is said that the materials used in them are of the same quality as those of the new Fort. The Sivas are about 5 feet in length and are well polished. They are rare specimens of their kind.
34	Ditto ...	Calcutta (Nimtalá Ghát)	Temple of Anandamayí.	It is said that more than a century ago this goddess was established by a Mohanta, who had a chelá (disciple) Jagannátha by name, a dealer in straw. The Mohanta at the time of his death made over the goddess to the aforesaid Jagannáth. A few years later Jagannáth, on account of his straitened

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Is in the possession of the priest and is in daily use.	In good condition. ...	ii b	Furnished by Pandit Hari Mohan Vidyābhūṣaṇ, Orien- tal Librarian, Asiatic Society of Bengal.
In the custody of the priest and in daily use.	In good order. ...	ii b	Ditto ditto.
Ditto ditto ...	Ditto ...	ii b	Ditto ditto.
Is the property of Babu Nani Lāl Banerjee, Zamindar, Nim- talá Ghát Street, and is daily used as a temple.	In good condition ...	ii b	Ditto ditto.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
35	Calcutta ...	Calcutta (Thanthania, Corn-wallis Street).	Temple of Siddhesvari.	<p>circumstances, sold this deity, together with the piece of land adjacent to the temple, to the late Nārāyan Misra who was a pious man and conducted the worship of the goddess in a satisfactory manner. On the death of Nārāyan Misra his adopted son, Haradeva Misra, defrayed the expense of the worship. On the death of Haradeva Misra, his nephew, late zamindar, Babu Mādhav Chandra Banerjee of Nimalā Street, inherited this property and became the proprietor of this temple. Mādhav Babu was succeeded by the late Babu Sibkrishna Banerjee, who again was succeeded by his adopted son, Babu Nani Lal Banerjee, who is the present proprietor of this temple. The image of Kālī is made of black stone standing on a white figure representing a dead male. It is about two feet high, and is considered by the worshippers of Kālī as the pattern of its kind. The feet are a foot and a half below the level of the road, and the whole figure is so firmly stuck to the ground that it has baffled several attempts of the devotees to raise it on a higher level. Although the present Nimalā bathing ghāt and burning place are at a good distance from this temple, the old ghāt close to the temple can be seen even at the present day. That the place where the temple is standing is the old burning place can be inferred from the fact that it is called Sasmāna Kālī. Of all the Kālīs at Calcutta, Anandamayī is attended daily by a vast concourse of votaries, who present their offerings to the goddess.</p> <p>This image was established by a Brahmachāri named Udaya-nārayana, who continued to discharge the duties of priest to this goddess up to the time of his death. After his death, a Brāhman of the Hāldār class began to act as a priest of this deity. During his priesthood in the Bengali year 1210 the late Babu Sankar Chandra Ghosh of Thanthania erected the present temple of the deity. On a tablet on the wall in the eastern side of the temple the following inscription is seen:—</p> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <p>শ্রীশ্রীদুর্গা । শঙ্করের হৃদয় মাজে কালী বিরাজে</p> </div> <p>Kālī dwells in the heart of Sankara. Here the word Sankara is used in a double sense—[Babu Sankara Ghosh, as well as Sankara, which means Siva]. On another tablet on the wall on the western side of the temple the following inscription is seen:—</p> <p style="text-align: center;">শিবেশ্বরী কালী মাতার মন্দির স্বর্গীয় মহাত্মা শঙ্কর ঘোষ কর্তৃক প্রতিষ্ঠিত । সন ১২১০ সাল ।</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Is in the possession of the descendants of the late Sankara Ghosh, and is used as a temple.	In good condition ...	... ii b	Furnished by Pandit Hari Mohan Vidyābhūṣan, Oriental Librarian, Asiatic Society of Bengal.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
36	Calcutta ...	Calcutta (Darmá-hátá Street, north-east corner of the Mint).	Temple of Jagannáth.	<p>“The temple of Mother Siddhesvari, established by the late magnanimous Sankar Ghosh, in the Bengali year 1210.”</p> <p>From this it is evident that the temple was constructed 93 years ago, and the Kálí appears to be some years older than the temple.</p> <p>The image of the goddess is made of clay. She is standing on a white figure representing the body of a dead male.</p> <p>There is a temple of Siva attached to this building which has the following inscription on its wall:—</p> <p>শ্রীমন্দিরে সমস্থাপিত শ্রীমৎ পুণ্ড্রেশ্বরঃ শিবঃ । মনোহর জিয়াদেবী সয়া । শকাব্দেহুদ্রিক্যগের্কে (sic) ১৭২৮ সন ১২১৩ । তারিখ ১ বৈশাখ ।—</p> <p>It would thus appear that this temple was erected 3 years after that of Kálí mentioned previously.</p> <p>About 150 years ago the late Babu Sobharám Basák, of Sobharám Basak's Street, Calcutta, established this deity. The circumstances under which he established the deity are the following:—A Mohant named Kámar Dás Babáji secured an image of Jagannáth from Purí with a view to establish it in a city of the North-Western Provinces. On his way to up-country he halted at Calcutta, where he made the acquaintance of Babu Sobharám, who entreated him to have it established at the present spot. The Mohant having complied with his request, Sobharám built a temple of the deity and a ghát for bathing, purposes close to the temple. The ghát, however, is now buried on account of the change in the banks of the river, which has moved far away west from the temple. The Babu made a free grant of 7 káthás of land to the temple, and the Nawab of Murshidabad gave a donation of another 4 káthás of land to the temple. On the death of Kámar Dás Babáji, Maujerám Mohant succeeded him, who again was succeeded by Mohant Jamuná Dás. Then Bhagaván Dás Babáji secured the possession of the gadi (Mohant's post), of which he was deprived on his marriage by the orders of the High Court and the present Mohant Haradeva was appointed in his place. The old temple of Jagannáth becoming dilapidated, it was replaced by a new one about 70 years ago. There are four images in the temple:—Jagannátha, Balabhadra, Subhadra, and the Sudarsana Chakra (the weapon of Vishnu.) The images appear to be of very old date. They were brought from Purí, as has been mentioned before, and are made of Nim wood. The Snána-yátrá and the Car festival are solemnized with great pomp. The temple is also daily visited by a large number of people, including, Hindu ladies, for worship. Adjacent to this temple there is a shrine of Narasinha Deva, a form of Vishnu, which is said to be about 100 years old.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>The present Mohant of the Jagannáth temple is the proprietor of the temple. It is in daily use as a temple.</p>	<p>In good condition ...</p>	<p>ii b</p>	<p>Furnished by Pandit Hari Mohan Vidyábhāṣhan, Oriental Librarian, Asiatic Society of Bengal.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				No inscription.
				پیر صید حسام الدین شاہ عرف مانک پیر
37	Calcutta ...	Calcutta (Upper Circular Road).	Mánik tomb. Pir's	This shrine is situated near the junction of the Upper Circular Road with Manicktolla Street, approached by a narrow passage. There is no inscription, on it and all the information to be gained is that the shrine was that of Pir Syud-Husámu-d-dín Sháh, known as Mánik Pír, who came to Calcutta from Upper India. The <i>mujáwir</i> , who gave this information, stated that the shrine was fully a hundred years old, but could give no definite idea of the date.
38	Ditto ...	Calcutta (Clive Street, Bara Bazar).	Juma tomb. Pir's	<p>"The place on which this shrine now stands was a múdí's shop whose name was Kásínáth an illiterate up-country man.</p> <p>"He was in the habit of going daily by boat to Hooghly and Bānsbaria to buy goods. One day when he was returning, he saw a man standing by the riverside calling out to the different boat-men, to ferry him across the river. Kásínáth thereupon hailed him and offered to convey him across. He accepted the offer, and when they arrived he alighted from the boat and sat down to rest in Kásínáth's shop, where he remained till the day of his death, and Kásínáth served him all the time. Kásínáth was advised by him whose name was Jumma Sháh, in or about the year 1805 to apply for one of the financial posts, which at that time, under the administration of Lord Cornwallis the Governor-General, were being filled by native officials, which he did and although he was uneducated, not even knowing how to read or write, yet by the favour and blessing of the saint he succeeded in gaining one of these appointments, and was posted as Díwán of the State and became known as Díwán Kásínáth.</p> <p>"His devotion to the saint Jumma Sháh was so profound that he built the shrine at his own expense in the year 1808 A.D. or thereabouts; but being a Hindu by caste thought it improper to serve a Musalmán saint; accordingly he sought for a devout Musalmán to serve the saint and attend the shrine, and found one Gumán Sháh, elder brother of Jutti Sháh, whom he engaged for this duty. On Jumma Sháh's death he was succeeded by his younger brother, Jutti Sháh.</p> <p>"Maulavi Siráju-l-Haqq at that time the Qásíu-l-Quzzat of the late Sadr Díwání 'Adálat, advised Jutti Sháh, and helped him with funds to build an Imámbára in Machúá Bázár Street of the</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In good order ...	iib	Furnished by Surgn.-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.
.....	Ditto ...	iib	Ditto ditto.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
39	Calcutta ...	Calcutta (Lower Circular Road, near Entally corner).	Maulá Ali's tomb.	<p>town (Mirzapore), where it is now in existence in a dilapidated condition."</p> <p>NOTE.—The above information was obtained from the Mutawallí of Juttí Sáheb's Imámbara, Mirzapur. It is given as nearly as possible in the original words, allowing for translation.</p> <p>رفت مولی علی سورے جنت سال تاریخ دان بکنج اظهار ۱۱۸۰ هـ باز تعمیر شد چو روضه او سال هجری برآمد از غفار ۱۲۸۱ هـ</p> <p>معلوم ضامتر از باب بصایر باد که آستانه هذا از اهلهام تراب اقدام فقرا کاوشا مجاور دیرینه وامداد خاص جناب معلی القباب عبد اللطیف خان بهادر حمایہ اللہ بالتناصردر ادائن سنه ۱۲۸۱ هجری از سرزنگ تعمیر پذیرفته روشنی بخش چشم معتقدان گردید</p> <p>TRANSLATION.</p> <p>Maulá Ali departed to Paradise Know the year from the words "Ganj Izhár."¹</p> <p>When his tomb was again built The Hijri year is known from "Ghaffár."²</p> <p>Be it known to the minds of the people of insight this shrine was built under the superintendence of the dust of the feet of the Faqírs Kallú Sháh, of old a devotee, and by the special aid of His Honour of high titles 'Abdu-l-Latif Kẖán Bahádúr (May God protect and assist him) in the commencement of the year 1281 of the Hijra in a handsome style,³ and gave light to the eyes of the faithful.</p> <p>¹ Ganj Izhár گنج اظهار These letters amount to 1180 H. (1766 A.D.)</p> <p>² Ghaffár غفار These letters amount to 1281 H. (1864 A.D.)</p> <p>³ The words از سرزنگ are of uncommon occurrence, but may have the meaning assigned.</p>
40	Ditto ...	Calcutta (Has-tings.)	Rajab Ali's tomb.	<p>Rajab Ali's Shrine</p> <p>Has no inscription.</p> <p>It is said to be about 80 years old. Rajab Ali was a native officer in the Viceroy's Bodyguard, who deserted and became a faqír. Rajab Ali is said to have died about 1790 A.D.</p>

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In custody of Maulavies. Prayers are said in an outer room of the building.	Is kept in excellent order ...	ii b	Furnished by Surgn.-Lt.-Col. G. S. A. Ranking, M.D., Secretary to the Board of Examiners.
Rajab Ali's shrine is situated at the west side of Hasting's near the Public Works Department godowns. In the custody of the Mutawalli Muhammad Khan, nephew of Mazhar 'Ali, formerly Mutawalli. Expenses are defrayed from the rent of the houses round the shrine.	In good order. ...	ii b	Ditto ditto.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
41	Nadia ...	Durgápur ...	Temple of Rádhá Raman Jiew Vighraha.	<p>The idol was a present to the saint, Kamalá Kánta Goswámí by a band of outlaws whose thirst for drinking water was miraculously appeased by the saint with a small lotá full of water only. It was a part of their loot. They then infested the forest there. The saint was young in age, handsome in appearance and deeply learned in the śástras. His beauty attracted the notice of the Princess, Durgá Deví, who accompanied her father, Rájá Ráya Mukut, of Jaydia, in Jessore, who came to the forest on a hunting excursion. After they were married the Rájá granted the young couple a dowry of several villages. His son, Rájá Śrí-krishna Roy, erected the temple in Sukábda 1596, corresponding to 1674 A.D., as appears from the following slokas inscribed on the southern wall of the temple and he dedicated it to the idol.</p> <p>“কালারু-বাণেন্দু-মিতে শকাব্দকে জৈঠে শুভে মাসি নুনির্মলাশয়ঃ । ত্রিক্ষরায়ঃ শুভ-সৌধ-মন্দিরং ত্রিভুত রাধারমণায় সন্দদৌ ॥”</p> <p>There is a novel on the subject by the late Babu Rájkrishna Mukherjee, M.A., B.L., Translator to the Government of Bengal. A copy of the same may be obtained from his eldest brother, Rai Rádhicá Prasanna Mukherjee Báhádur, Inspector of Schools, Presidency and Chota Nágpur Circles, Calcutta.</p>
42	Do. ...	Chagdaha ...	Temple ...	<p>The temple is of ordinary size and has ornamental cut brick-work. Its age may, as it appears and as has been reported by persons who heard the inscription read, be 500 years. There is no idol there now. People say there was a lingam in it. Mr. J. D. M. Beglar, when Archæological Surveyor of Bengal, took measurements of it and also a photograph. There were two inscriptions on stone, which were taken off by Ray Rám Sankar Sen, Subdivisional Officer of Ránághát, and although afterwards returned, are not forthcoming.</p>
43	Do. ...	Devagrám, tháná Ránághát.	Fort ruins ...	<p>This is said to be the fort of a Mahájan Rájá who, on going out to fight a battle, carried with him a pigeon giving his Rání's orders that they should watch for the return of the pigeon. If he won the battle, he would return himself; if he lost, he would loose the pigeon, whose return w^m intimate to the Ránis the loss of the bat^{und} if</p>

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	In ruins now, having tumbled down in July or August 1893.	iii	
Babu Káli Kumár Chaudhurí and others of Pálpárá are the owners of it and of the land on which it stands. There has been no idol in the temple for a long time, nor is it used as a place of regular worship now.	Lies in a neglected and dilapidated state, the owners having taken no care about its preservation. The owners are willing to give up their right to the temple if it is kept in repair by Government, and if they are allowed to use it as a place of worship in the customary way. The Collector of the District visited the temple on the 13th December 1894, and recommends its conservation at an estimated cost of Rs. 500.	ii b	
Unknown	Only mounds of ruins left now, which are beyond conservation.	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Khirki tank ...	they had any regard for their honour they would destroy themselves: he won the battle, but in the heat of battle the pigeon got loose by accident and returned to the Rájá's palace, whereupon the Ránis drowned themselves and their treasure in the "Khirki" tank behind the palace. The Rájá hastened home, but arrived too late to save the Ránis, whereupon in despair he drowned himself also in the tank. The tank has stone gháts all round and is covered on three sides with ruins of brick buildings; four high circular towers stood at the four corners of the oblong fort, which is of earth.
44	Nadia	Devagrám, tháná Ránághát.	R u i n s of temples.	Outside the fort are the ruins of several large temples which appear to be of great interest and of some antiquity, as evidenced by the size of the bricks. They are the only undoubtedly pre-Muhammadian ruins seen or heard of in the district.
45	Do.	Bámunpukur, P. S. Kotwáli.	Fort (palace) ruins.	Ruins of the fort (palace) of the Sen Rájás of Bengal at old Nadia. Lakshman Sen, the last Hindu King of Bengal, fled from this palace by a back door on the approach of the Muhammadian invader Bukthiar Khiliji in 1203 A.D. These ruins are known as Ballál Dhibi (mound).
46	Do.	Sántipur, P. S. Sántipur.	Templo of Syám Chánd.	Tradition says* that the temple was built by the Kháns of Sántipur, who were very wealthy weavers of the place. There is the following inscription on the temple— শ্রীমতঃ শ্যাম-চন্দ্রস্য মন্দিরং পূর্ব-ভাসরত । বহু বেদর্ভু শুভ্রাং শু । সংখ্যয়া গণিতে শকে ॥ The temple was completed in the year 1648 Saka era (1726A.D.).
47	Do.	Gaúgávás Ám-ghátá, P S. Kotwali.	Temple of Hari Har ...	Erected by the famous Rájá Krishna Chandra Ráya of Nadia in the year 1776A.D. There is the following inscription. গঙ্গাবাসে বিধিশ্রুতমুগতমুকুতকোণিপালঃ শকেহ্মিন শ্রীযুক্তো বাজপেয়ী ভূবি বিদিতমহারাজরাজেন্দ্রদেবঃ ॥ ভেতুং ভ্রান্তিঃ মুরারিদিপুরহরভিদামজ্ঞতাং পামরাণাং অষ্টেতং ব্রহ্মরূপং হরিহরমুম্মা স্থাপয়লোনয়াচ ॥

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown	Only mounds of ruins left, which are beyond conservation now.	iii	
In the possession of the Paik- pára Rájá.	.....	ii <i>b</i>	See page 142 of Hunter's Statis- tical Account of the Nadiya District.
Owned by the Kháns of Sántipur	. ....	ii <i>b</i>	
Maintained by the Mahárájá of Krishnagar. There is an image of god Hari Har in it, which is daily worshipped.	.....	ii <i>b</i>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
48	Nadia ...	Krishnagar ...	The Rájá's palace.	At Gángábás in the Saka year 1698 (1776A.D.) Sríjút Bajpeyi, the world renowned Mahárájá Rájen-dra Deb (Krishna Chandra), consecrated the image of the god Hari Har, with the images of Umá and Lakshmi for dispelling the doubts of disbelieving sinners who sunk (into Hell) by drawing a distinction between Siva and Vishnu. The gateways at Rájá's Chak and the Nahabat-kháná attached to the Rájá's palace were constructed by Rájá Krishna Chandra Raya, during the reign of Ali Verdi Khan. They were thoroughly repaired while the estate was under the management of the Court of Wards during the minority of the present Mahárájá Kshitish Chandra Roy Bahádur.
49	Do. ...	Dignagar ...	Temple of Siva	Was built by Rájá Rághab Chandra Roy, great grandfather of Rájá Krishna Chandra Roy. There is an inscription on the temple. শাক সোমনবেষুচন্দ্রগণিতে পুণ্যকরত্বাকাররো ধীর শ্রীযুত রায়বোদ্বিজয়নি ভূমীভূজাগ্রনীঃ । নির্ধায় ক্ষুরশ্রীনির্ধায়লজলপ্রোদ্যোতিনীং দীর্ঘিকাং তন্তীরে কৃতরম্যবেশুনি শিবং দেবং সমস্থাপয়ৎ ॥ In the year 1591 of the Saka era (1669A.D.) the ornament of the race of Bramhan, the best of Princes, Raghav Chandra Roy, caused a tank to be excavated sparkling with the waves of clear water, and placed the image of the deity Siva in a lovely temple on the bank thereof.
50	Do. ...	Sivnivás, P. S. Kishanganj.	Temple of Siva	I. যো জাতঃ খলু ভারতে সুরতর্কজৈফাদিসী শাংশকে সেনানীমুখবাজিরাজবিলসং সংখ্যাবতী দম্পুরে । কৃত্বা মন্দিরমিন্দুচুষ্টিশিখরং ভূপাল চূড়ায়নিঃ । যোঃত্র শ্রীযুত কৃষ্ণ চন্দ্র নৃপতিঃ শত্ৰুং সমস্থাপয়ৎ ॥ He who has appeared in this land of Bhárat (Hindustan) as a tree of Paradise, he who is born with all the qualities of the divine lord of four quarters and has made conquest in all directions, that ornament of Kings, Mahárájá Krishna Chandra, built this temple reaching to the moon, and constructed there the image of Siva in Saka era 1676 (1754A.D.).
			Temple of Srí-Rám Chandra.	II. দেব শ্রীকৃষ্ণচন্দ্রঃ ক্ষিতিপাতিতিলকো ব্রহ্মরাজর্ষি- বংশে যোহসৌভূকম্পশাখী শ্রুতি বহুবহুধেশাংশকে তুল্যসংখ্যে । প্রেমস্যান্তমুহিষ্যঃ পরমকৃতিক্রুতে জানকীলক্ষণাত্যাং প্রাসাদে প্রাহরাসীং ত্রিজগদধিপতিঃ শ্রীযুতো রাম চন্দ্রঃ ।

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestion for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
The Sanskrit College of Krishna- gar is in it.	.....	ii b	
Owned by the Mahārājā of Krishnagar.	The temple is in a dilapidated state.	ii b	
Maintained by the Mahārājā of Krishnagar.	.....	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Temple of Mahadeva.	<p>In the line of princely Bráhmāṇ Rishis, Mahárájá Krishna Chandra the ornament of the rulers of the earth, is celebrated like the tree of Paradise in this temple, built with great care by his beloved chief Rání in the Saka year 1684 (1762A.D.) and consecrated (the images of) "The lord of the three worlds" Sri Rám Chandra, Sitá, and Lakshman.</p> <p>III. যঃ সাক্ষাৎকৃতশৈবমূর্তি বহুধেশাংসকে সত্ত্বাৎ সংখ্যাতঃ কিতাদিবরাজপদভাক্ ত্রীকুঞ্চচন্দ্রপ্রভুঃ । তস্য কোণিপতিঃ দ্বিতীয়মহিবী মূর্তেব লক্ষ্মীঃ স্বয়ং প্রাসাদপ্রবরে প্রসাদমুখ্যং শত্ৰুং সমস্থাপয়েৎ ॥</p> <p>He who is the main feature of the different forms of Siva on earth and is celebrated as the lord of gods on earth, as is known by the Mahárájá Krishna Chandra, his second Rání, who is Lakshmi in human form, consecrated the image of the great god Mahádev of sinking countenance in this handsome temple in the Saka era 1684 (1762A.D.).</p>

(4) MURSHIDÁBÁD

51	Murshidábád	Baranagore ...	Temples of Siva	These four temples were built about (A.D.) 1755 by the late Rání Bhavání Devi, of Nátores at a cost of about Rs. 12,00,000. It is not known why two of the temples were not completed. Twelve Sivas (idols) were placed in them by the Rání, so that it is supposed that they were intentionally left in that state. Bráhmāṇ Pundits were employed to assist the masons in carving the figures of gods and goddesses. The sebaiship (resident priestship) was awarded to the spiritual guide of the Rání, and is hereditary.
52	Ditto ...	Khoshbágh ...	Mausoleum of Aliverdi Khan.	It contains the remains of both Aliverdi Khan and other members of the family. This mausoleum is on the right bank of the Bhágirathí, about two miles south of Murshidábád, and consists of a series of buildings, situated within a large enclosure. It has no architectural merit.
53	Ditto ...	Roshnibágh ...	Mausoleum of Sujá-u din.	The mausoleum is almost opposite the palace at Murshidabad across the river Bhágirathí. The inscription on the tomb in it shows that it contains the remains of Sujá-ud-din, son-in-law of the founder of the family, Murshid Kuli Khán, and that he died on 1151 Hijra. The masjid in the same enclosure was built in the time of Mahábat Jang, or Aliverdi Khán, 1204 Hijra. This, too, has no architectural merit.

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

DISTRICT.

Heirs of the spiritual guide of the Rání.	In wonderfully good order. A small expenditure to clear away the jungle is all that really is required, plus a few petty repairs.	ii b	
Tomb Committee; maintained by Government.	Good order. Repaired by Public Works Department.	ia	See page 73 of Hunter's Statis- tical Account of the Murshi- dabad district.
Ditto ditto ...	Ditto ditto ...	ia	

(4) MURSHIDÁBÁD

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
54	Murshidábád	Katra ...	Tomb of Murshid Kuli Khan.	There is an interesting building at Katra, near the city of Murshidabad, the Makbara of Murshid Kuli Khán, the founder of Murshidabad. The tomb is beneath the steps of the mosque. In its early days it must have been a fine building of good proportions.
55	Ditto ...	Ekáná Chandpára Jángipur, subdivision.	Ruins of mosque.	The tradition regarding this building is as below :— Hussain Shah, known in history as Alaudin Abdul Mozuffar Hussain Shah, is said to have been the shepherd of a Bráhmaṇ at Dhandpára. When Hussain Shah became King, he rewarded his old master by giving him Chandpára at a nominal rent of one anna; it is hence called "Ekáná." The building built then either by the master or for him by the Rákhál Bádshah (i.e., Hussain Shah) is in ruins.
56	Ditto ...	Kharior, Jángipur subdivision.	Mosque ...	A fine old mosque, which is supposed to be looked after by the villagers.
57	Ditto ...	Saidabad ...	Church— Armenian Church of the Holy Virgin Mary.	This church bears an inscription, from which shows that it was erected on the 11th January 1758 by the munificence and at the expense of the most pious Agah Petrus (Peter) Arratoon of the Khojah Baboan family. It is dedicated to the Holy Virgin Mary. In 1665 by virtue of a royal <i>firman</i> granted by the Emperor Aurangzebe to the Armenians they formed a permanent settlement at Saidabad and flourished considerably during the palmy days of the Nawab's Court at Murshidabad, Saidabad being the commercial suburb of Murshidabad. They deserted the place only on its losing commercial importance in the natural course of events.
58	Ditto ...	Báligháta, Jángipur subdivision.	Mosque ...	This mosque is about quarter of a mile north of the subdivisional buildings at Báligháta. It is looked after by a zamindar Muhammadan lady living there, whose forefathers built it. It bears a tablet in front with a chronogram, which interpreted, makes the year 968A.H., i.e., 1561A.D. It is therefore as old as the city of Murshidabad.

(5) JESSORE

				* Some of the earliest traditions and some of the oldest ruins in this district are connected with the name of Khanja Ali, who lived four centuries ago.
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	This building, which is supposed to be looked after by the Nawab, is gradually decaying, and the expense of restoring it, or even of preventing further decay, would be very considerable, indeed. The domes have fallen in.	ia	See page 74 of Hunter's Statistical Account of the Murshidabad district.
Villagers	In ruins.	iii	
Ditto	Overgrown with jungle ...	iii	
Is in the hands of the Committee of Management of the Armenian Church of Saint Nazareth, Calcutta. The church is never used now. An Armenian sexton is always kept there to look after the building.	Sadly stands in need of repairs	ib	See pages 35-36 of <i>History of the Armenians in India</i> by Mesroob J. Seth.
In use as a mosque	In good condition , ...	ib	For description of madpur, of the II Account of district.

DISTRICT.

.....		of the antiquities in district in Mr. Westland's book, pages 11 to 49. Anja Ali's building within the district.
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
59	Jessore ...	Jessore ...	Tombs of Gharib Shah and Bahram Shah	<p>The tradition is that Khanja Ali, or, to use his full name, Khan Jahan Ali, came to the district to reclaim and cultivate the lands in the Sunderbans, which were at the time waste and covered with forest. He obtained from the Emperor or from the King of Gaur a jaghir of these lands, and in accordance with it, established himself in them. The inscriptions on his tomb tell us only, that he was a stranger in the land, and that he died in the Muhammadan year 863.</p> <p>Shrines of two <i>pirs</i> or Mussalmán sages, Gharib Shah and Bahram Shah, companions of Khanja Ali. It is said that, when Khanja Ali was coming this way he sent them ahead to prepare food for him at Jessore; when he came up it was not ready, and he therefore left them behind; they remaining back, erected shrines, and as they were, like Khanja Ali, men of great piety and divine power, people resorted to them, and even now resort to their shrines, to make their vows and make known their wishes.</p> <p>The following objects relate to the ruins at Muhammadpur, where Rájá Sítarám Ray, zamindar of Bhusná, established his capital in A.D. 1700. The place was so named after Muhammad Khan, an old fakir who had established himself there, and who was persuaded to leave the place on condition of its being named after him.</p>
30	Ditto ...	Báligháta, Jánpur subdivisio	Fort ruins ...	<p>There is a large quadrangle, which encloses his (the Rájá's) buildings, within which his soldiers, and within which was his own. It measures more than half a mile in each direction and is surrounded on each side by an excavation, the earth of which thrown inwards to raise the level of the quadrangle, and spread of the edges of it, leaving as it were a ramp to it. The ditch on the eastern and northern sides has gradually filled in, principally through the influence of the river, but that on the western side is still full of water. On the southern side, the ditch is larger than on any other side. It forms a fine reservoir of water, a mile long, looking almost like a lake. By the earth obtained from these excavations, and by that obtained from tanks, within its area, the level of almost the whole quadrangle has been considerably raised, a work which in itself represents an enormous amount of labour.</p> <p>The chief entrance to the quadrangle is at the south-east corner. From here is seen towards the north the high and broad ramp upon which stands the bazar, and at the southern end of which</p>

DISTRICT—continue

Custody, present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
the custody of Khondker ofeluddin of Bhetki.	In good state ...	...	of the archæo- at Muham- ges 212-216 of stical Account district.
Rájá of Nátoze is in possession of the whole estate of Rájá & Rám Roy. The fort is in custody of his naib at hamadpur.	The fort is now in ruins and overgrown with dense jungle.	ii b	For descrip- logical of madpur, of the II Account o triot.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Rám Sagar and Sukh Sagar tanks.	The tradition is that Khan's more village bazar of the present day. On south, just outside the boundary of the quadrangle is Sítarám's great tank, the Rám Sagar, at a quarter of a mile to the west of this is another called the Sukh Sagar, or the lake of pleasure.
59	Jessore	Mubandpur...	Temple of Ram-chandra.	It was erected about the year 1800 by the Nájá, whose family obtained the zamindari it had passed out of Sítarám's hands. It is a storied building, the upper storey being small extent than the lower, and each storey having arched verandah in front. The building contains nothing remarkable. It was endowed with certain free lands, which included the jalkar of Rámsagar, but its endowments were resumed by Government.
		Ditto	Dol Mandir Temple.	The building just described is on the south of road, and on the north side, in front of it, an open space, in which is the "Dol Mandir," where the swinging festival at the full moon of Phá (the Dol Jatra) is held. This is a building of Sítarám's time. The form of the building is of a magnified sentry-box, a pointed arched supported upon four columns placed square; it is again elevated upon a pedestal of three tiers.
				Close to the temple there are three buildings, the Baya Garh on the north, the outcherry of Parg Nalda on the south, and the jail.
60	Ditto	Ditto	Sítarám's treasure tank.	On the western side of the quadrangle is a tank, at the bottom of which are ruins of Sítarám's own house. The tank runs close to the house, and a wall, the foundation of which are still easily traceable, ran round the on the east and north sides, enclosing it so as to be within Sítarám's private enclosure. This tank was used as a treasure-room. The wealth that Sítarám accumulated was thrown in here until it was wanted. It is said that great wealth even remains buried at the bottom of the tank beneath the grassy jungle which now fills it.
		Ditto	Sítarám's residence.	Sítarám's own house is unapproachable for the depth of the jungle, which has been allowed to spread almost the whole quadrangle.
		Ditto	Punya Garh (Fort).	The main entrance to this fort is designated Sítará Darwazá or Lion Gate which admitted to Sítará's private buildings.
				The Lion Gate leads to a little courtyard, with three buildings, one on each side, not much larger than ordinary native huts, but built of bricks. Facing the gate is the malkhana, or treasure-room.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>The Raja of Nátore is in possession. It is in charge of the Raja's Naib. The service is still carried on from the profits of certain rent-free lands, and is managed by the same person who looks after the services in Sitaram's old temple. The idol is daily worshipped.</p>	<p>The building is still in good order.</p>	ii <i>b</i>	<p>For description of the archaeological objects at Muhamadpur, see pages 212-216 of Hunter's Statistical Account of the Jessore district.</p>
<p>In in possession of the Nátore Rájá. The Mandir is still used for the performance of Dol-játrá pújá every year, and is in charge of the Naib.</p>	<p>The building is still in good order, the plaster work being occasionally repaired. The plinth needs repair.</p>	ii <i>b</i>	
<p>The Rájá of Nátore is in possession.</p>	<p>Is in good order, having been re-excavated some years ago.</p>	ii <i>b</i>	
<p>Ditto ditto ...</p>	<p>Is in utter ruins and overgrown with dense jungle.</p>	ii <i>b</i>	
<p>Within the Naldi zamindari of the Paikpára Estate.</p>	<p>This gate was once a large structure, but now only the arch of it remains. The top of the arch is in the shape of one-half of a dome, the hollow side facing outwards.</p>	ii <i>b</i>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
66	Jessore	Muhammadpur...	Temple of Siva	<p>of Sítarám, and that on the left side is the guard-house. These two buildings were used for these purposes by the Rájás of Nátore, when after Sítarám's time they obtained the zamindari. When however, their zamindari of Naldi was sold up (about 1800), the purchasers forcibly expelled the Nátore people from these houses, and they, obliged to erect a treasure-room for themselves, built the little one on the right-hand side.</p> <p>Adjoining the gate on the north, is the Punya Garh, that is, the place where the first collections of the year were made, a half religious ceremony is performed about Áshádha (June-July) in each year at the principal collecting places of the zamindari.</p> <p>Just south of the treasure-room there is a small gateway coming down from Sítarám's time, which leads to a small courtyard at the back of the treasure-room. The building facing the gateway on the west is a common Siva Mandir (place of worship of Siva) erected by the Nátore Rájás. It is much in the shape of a native hut with its bent roof and verandah in front, opening outward by three arches.</p> <p>Close to the Siva Mandir, on the west, there is another courtyard, the west and south sides of which are closed by the Toshákhaná, a long shed, fronted with arches, in which in Sítarám's time all the vessels were kept which had anything to do with the temple service, and probably profane vessels also.</p>
67	Ditto	Ditto	Temple of Kálí	<p>On the north, on the bank of the treasure tank, there is the Temple of Kálí, the smallest and the oldest of Sítarám's three temples. In shape it resembles the newer structure just described—a masonry erection in the shape and size of a native hut, with a verandah in front. The deity worshipped here is a small idol, and is called Dasabhujá, 'the ten-armed,' an epithet of the goddess Kálí. The temple once bore an inscription, which has either been stolen, or, more likely, lies among the <i>débris</i> of the broken arches. The inscription, which was in Sanskrit, ran thus:—</p> <p>Mahábhujá, rasa, kshanní, Sake Dasabhujálayam. Akára Sri Sítaráma ráyena Mandiram.</p> <p>"In the year of the era called Sak, earth-arms—tastes-earth, this temple, the abode of Dasabhujá, was built by Sítaráma Ráya."</p> <p>[The date here requires some explanation. The Sak era commenced in 78 A.D. The date is given in a sort of enigmatical manner, by the words earth-arms, tastes-earth, and the plan of their enigma is thus explained:—</p> <p>"Earth" stands for <i>one</i>, for there is only <i>one</i> earth. "Arms" means <i>two</i>, for every one has two arms.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In the possession of the Nátore Rájá. Out of use.	The plaster over the brickwork is sculptured, but much of it has fallen off. Is in broken condition; only three arches are now in existence.	ii b	
In the possession of the Rájá of Nátore. Daily pújá of Dásabhujá is performed here, as also annual Durgá and Bāsantí pújas.	The arches opening out of the verandah have fallen down, and an attempt has been made to repair them by masonry of the most clumsy and unstable style. A little of the temple as constructed originally exists.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
68	Jessore ...	Muhammadpur...	Temple of Lakshmí Náráyan.	<p>"Tastes—" Hindus enumerate <i>six</i> tastes: they are pungent, sour, saline, bitter, acid and sweet.</p> <p>"Earth," as above, represents one.</p> <p>The date is therefore 1 and 2 and 6 and 1, or as we write it, with the largest denomination first, 1621. This year began in April 1699.]</p> <p>The temple of Lakshmí Náráyan is an octagonal structure with two storeys, having a flat roof, and has no pretensions to architectural form or beauty. In the upper storey the god reposes at night, and for the day he is brought down to the lower storey, where he remains upon a couch. In front of him and upon the same couch are two little idols, three or four inches high, Govind and Lakshmi, who are probably his attendants.</p> <p>It is agreed by everybody that Lakshmí Náráyan (which is very like an ordinary round-shaped stone) was found by Sítárám under ground.</p> <p>There was a dedicatory stone upon this temple which has been either stolen or lost. The inscription on it as furnished by the Superintendent of the Temples, ran thus:</p> <p>Lakshmí, Náráyaan, Sityai Tark, Akshi, Rasa, Bhú, Sake, Nirmitan-pitri, punya, Artham Sítárameña Mandirám.</p> <p>"For the abode of Lakshmí Náráyan in the year of Sak, logic-eye-taste-earth, this temple was built by Sítárám for the sake of the beatitude of his father."</p> <p>[The date is thus read—</p> <p>"Logic."—There are <i>six</i> systems of logic.</p> <p>"Eye."—Eyes always go by <i>twos</i>.</p> <p>"Taste."—As explained above, there are <i>six</i> tastes.</p> <p>"Earth."—As shown above, stands for <i>one</i>.</p> <p>Reading this with the last figure, the thousands first as we do in English, we have the date 1626 of the Sak era, which commenced in April 1704.]</p>
69	Ditto ...	Ditto ...	Temple of Krishna.	<p>Beyond the limits of the quadrangle in the forest lies the village Kánháyanagar. Buried amid its trees and houses is a square of temples built by Sítárám, one of them, the temple of Krishna, being the finest building of the sort in the district. This building is on the west side of the square, and therefore fronting east. It is a square building, with a tower, surmounted by a painted dome, rising out of the middle of it. This tower is as high again as the building, and is composed merely of the cupola and the painted arches which support it. The front of the temple shows a face gradually</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the possession of the Natore Raja. Daily worship of the idol is performed.	In good condition	...	ii/
Ditto ditto	...		
	The whole temple is raised on a pedestal, whose floor is some three feet above the soil; and the temple and pedestal surrounding are still in very good order, though signs of decay are show- ing themselves. The temple is in good order, excepting a few jungle plants growing upon the top of the temple, and there are also signs of cracks visible on the top of the temple.	ii/	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>rising from the sides to the middle, and flanked by two towers which rise rather higher than the roof. The towers to the front present a face showing three arches of the pointed form, one above the other, supporting a pointed dome.</p> <p>The top of the front face is, as already stated, in the form of the arc of a circle, higher in the middle than at the sides. Beneath the top line, and parallel with it, two bands of ornamented tracery are carried across the face, and between them a series of little sculptured squares, about 20 in all. The top line is also itself ornamented, and with the two bands noticed, occupies about a quarter of the height of the front. Beneath these the face is divided into five equally broad portions. The two outer parts contain each three perpendicular bands of ornamental tracery with two lines of little sculptured squares between them. The other three parts contain doorways, of which the centre one is higher than the other two. In outline they are of the pointed-arch form, but instead of having their sides simple lines, they are waved, so as to be a succession of semi-circles. Above each of the doorways is a large square of equal breadth with the doorway, containing a device which at first sight looks remarkably like the "lion and unicorn fighting for the crown." It is, however, intended to represent two lions supporting a chalice. The spaces between the sides of the arches and the squares above the doorways are also ornamented.</p> <p>The whole face of the building, therefore, and partly also of the towers, is one mass of tracery and figured ornament. The sculptured squares, above referred to, of which there must be about fifty on this front face, represent each an episode in Krishna's life. The figures in them, as well as all the rest of the ornament, are done in relief on the brickwork of the building, the bricks being sculptured either before or after burning. The figures are very well done, and the tracery is all perfectly regular, having none of the slipshod style which too often characterizes native art in these districts.</p> <p>The sides of the building present much the same appearance as the front, but, instead of three doorways and two spaces, they have five doorways: within the doorways, both in front and at the sides, is a verandah, and the entrance to the temple is from this verandah, the image of Krishna being inside.</p> <p>On the top of the lowest arch of the tower a small round stone, twelve or eighteen inches in diameter, is let into the face of the brickwork. It bears a dedicatory inscription written in the Sanskrit language with Bengali letters, which, though fairly formed, are somewhat huddled together, and are not</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3		<p>in four lines of Prakrit metre, is as follows— Vāna, dwandre, anga chandre pariganita, Krishna, tosh, abhilashi—Srimad, visvāsa, udbhaba, Kula, kamale, bhasaka Bhauntul Ajasram Sauda, yukte ruchira, ruchī, Hare Kṛ geham vihitram—Sṛī, Sītārāma Rāya jadupati bhaktiman, utsasarjja.</p> <p>“In the year of Sak, counted by arrow-pair-moon, desirous of gratifying Krishna, Sītārāma Rāya, who is like a resplendent sun on the lotus of the family, to which attaches the great lustre of Bisvās (that is, who cast—a lustre on the lotus of the Bisvās family, to which Sītārām belonged, as the sun casts a lustre on the lotus), erected in his honour this splendid house of Krishna, within the village of Jadupatinagar, a city filled with innumerable mansions and so beautiful (that it) deprives of beauty which is beautiful.”</p> <p>Jadupati and Kānhāyā are both synonyms for Krishna. <i>Jadupatinagar</i> is accordingly made, for many reasons, to do service for Kānhāyānagar, the name of the village within which this temple is situated. Sītārām apparently considered that the buildings which he had erected within his quadrangle were within the limits of the village Kānhāyānagar and therefore refers to the village as “filled with innumerable mansions.”</p> <p>[The date remains to be explained :— “Arrow” refers to the <i>five</i> arrows of Cupid. “Pair” of course stands for <i>two</i>. “Limb”—The Hindu enumerates <i>six</i> limbs. “Moon”—Of course there is only one moon.</p> <p>The year therefore is 1825 April 1793 A.D.</p> <p>The building which is known as the temple of Krishna, being southward, is a long building with no architectural pretensions, being in the shape of two native huts placed along each other, the front one being a verandah opening in front with three arches, and the one further back being the abode of Balarām.</p> <p>The building on the east side of the square, and facing west, is a much finer one than the last, though not nearly so good as the temple of Krishna. Its frontage shows three doors, the centre one being higher than the other two, and all being of the pointed arch shape. They are each surmounted by a square containing, in relief, the same device which is seen in the finest structure, namely, two lions and a cup. The top of this building is in the three domes, all of the pointed form and finished off with pinnacles, and the central dome is higher than the</p>
70	Jessore	Muhammadpur...		<p>The building which is known as the temple of Krishna, being southward, is a long building with no architectural pretensions, being in the shape of two native huts placed along each other, the front one being a verandah opening in front with three arches, and the one further back being the abode of Balarām.</p> <p>The building on the east side of the square, and facing west, is a much finer one than the last, though not nearly so good as the temple of Krishna. Its frontage shows three doors, the centre one being higher than the other two, and all being of the pointed arch shape. They are each surmounted by a square containing, in relief, the same device which is seen in the finest structure, namely, two lions and a cup. The top of this building is in the three domes, all of the pointed form and finished off with pinnacles, and the central dome is higher than the</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>In the possession of the Nátore Rájá. Daily worship of the idol is performed.</p>	<p>The original building is not in existence, but a small square building with a flat roof has been constructed by the Nátore Rájá on the same site.</p>	<p>ii/b</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	
71	Jessore ...	Mirzanagar (Trimohini.)	Palace ...	<p>and it is larger in form. Between the doors and across the top of the face there is a good deal of tracery work executed in relief in the brickwork.</p> <p>An octagonal building closes the square on the south. It was the place for keeping the vessels which belonged to the service of the idols. It is said they were very fine vessels, but one of the zamindars, who had control over them, considered he could make them more useful than as idols.</p> <p>The remains of this old palace lie to the north of Trimohini, along the road which now connects that place with Kesabpur.</p> <p>The building is composed of two square courtyards separated by a high wall, and on the north of the northern one and on the south of the southern one there are similar high walls. On the eastern side of both the squares is a double row of little arched dwellings, which seem rather to be built in the inside of a massive wall than to be constructed with reference to convenience of dwelling. These were apparently the retainers' houses, and the only entrance to the courtyards is through them.</p> <p>On the northern side of the northern square is a three-domed structure, which was the residence proper. The masonry is dilapidated, but the domed roof still remains. In front of this, and within the courtyard, is a large masonry reservoir which is said to have been a bath. The water was brought in by being pumped over the top of what has been termed the retainers' houses, and could be discharged by a subterranean channel. The source of the water was the river Bhadra, which though now closed, was, at the time when these buildings were occupied, a flowing river and flowed close beside them.</p> <p>The southern court-yard shows only a few Mussulman tombs, and there are some tombs outside the building also.</p>
72	Ditto ...	Ditto ...	Fort ruins ...	<p>About a mile due south of this is what is called the Killabári or fort. It is a large area raised some eight or ten feet by earth excavated in all probability from a long and wide trench called the Motijhil, which bounds it on the south. This raised area was at one time, it is said, surrounded by a wall of which no traces now remain. Its length is east and west, and the principal entrance to it was upon the east.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation, and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Not in the custody of any one	Not in good state; overgrown with jungle.	iii	See page 208 of Hunter's Statistical Account of the Jessore district.
Ditto ...	Ditto ...	iii	Ditto ditto.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>The entrance appears to have been fortified, for there used to be three cannons lying here, one of which is still lying in a field close by.</p> <p>Close outside the entrance is a low range of brick-built dark chambers, said to have been the prison-house. Two of the chambers have small wells in them, and on the outside of the building there is a large and deep well. Into these, it is said, malefactors were cast, and the inside was smoothly plastered over, so that there might be no chance of the victims climbing up.</p>

(6) KHULNA

73	Khulna ...	Bágerhát ...	The "Sáth Gumbaz" mosque.	<p>This is the largest of Khanja Ali's buildings, situated about six miles in a westerly direction from Bagerhat. It presents to the east a face of massive brickwork, ending at both sides with circular towers. In the centre is a large doorway, and at each side of this doorway, arranged at equal distances, are five smaller ones: in all eleven doorways, all being of the pointed arch form. Above the doorways, the face of the wall is a little deeper than it is in the intervals, and the wall is dotted with circles by way of ornament. The doorways lead to a large hall, 144 by 96 feet. The pillars, of which (there are 10 rows of six each), divide the space into 11 aisles lengthwise and 7 aisles crosswise. The 11 doorways are opposite the aisles. The central aisle, that which is entered by the large doorway mentioned above, is, however, closed at the western end by a wall of stone. This was the place of prayer, the people of course worshipping facing the west. On the north side of the central aisle are the remains of two small platforms of brick; one near the stone prayer niche, which was for the worshippers, and one near the doorway, the place where it is said Khanja Ali sat to transact his business; for this large hall was both a place of business and a place of worship; and even the altar served wordly purposes, for two holes are shown in it where Khanja Ali kept his boxes of money.</p> <p>The roof is composed of 77 cupolas or domes (11 rows of seven), supported by arches on the pillars beneath. It is all very massive, but the pillars are nevertheless very thin, not more than $1\frac{1}{4}$ or $1\frac{1}{2}$ feet square, but one is $2\frac{1}{2}$ feet square and one of the brick-pillars is $2\frac{1}{4}$ feet square. The pillars were apparently originally built of grey stone. Each pillar shows two or three of these grey stones placed one above the other, and cut quite smooth; and about eight feet from the ground, where the arch springs which supports the cupola above, there is a sort of capital.</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9

DISTRICT.

None. There are some fakirs, but they do nothing except eat the fruit of the garden and take what presents they can get from the visitors.

The old dilapidated building known as the Sath Gumbaz situated about $4\frac{1}{2}$ miles to the south of Bagerhát in the district of Khulna consists of a masonry structure, 160 feet long from north to south, and 105 feet broad from east to west. It contains 77 brick vaults, springing up from 60 stone posts of average diameter 1' 4" each, and abutting at the extreme ends on 4 masonry walls 8' 3" thick all round. Almost all the vaults close to the wall have been seriously damaged, four of them have been opened out at the top, and 24 broken near the supporting arches. The entire roof is covered with a thick jungle, the roots of which have gone deep into the arches and vaults, thereby damaging them more or less. Big trees of the species *Ficus Religiosa* have grown over the walls, and the roots have penetrated almost half their thickness. The people of the locality, for the sake of fuel cut down these trees and jungle almost every year in winter and summer which only serves to make them throw out their roots abundantly in all directions, with renewed vigour. On the roof, stems of old trees, about a foot or so in height, are seen having their roots deep in the masonry arches, but bearing small twigs,

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For a description of the objects of interest in the Bagerhát subdivision, see pages 228 to 231 of Hunter's Statistical Account of the Jessore district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
74	Khulna ...	Bágerhát ...	Tomb of Khanja Ali.	<p>At the four corners of the buildings, four small towers rise a little above the roof. The two which are on the front are ascended by winding staircases from the inside of the building, one of them being called the <i>andhar kuthi</i> (dark building), and one, the <i>roshan kuthi</i> (light building).</p> <p>The inside is kept clean by an old man, who gets a few pice from the pilgrims who travel to the place. During the <i>melá</i> or fair held every year in honour of Khanja Ali, it is used as a dwelling-place by many hundreds of the visitors, who can find abundant accommodation within.</p> <p>There are traces of a large wall which once surrounded the whole building, and the enclosure within which it stands is even now entered by the ancient archway which formed part of this wall.</p> <p>This tomb is situated within the quadrangle which contains the whole of Khanja Ali's buildings. The structure appears square on the outside, but octagonal inside, and the roof of it is one large hemispherical dome with an ornamental pinnacle standing out at the top. The dimensions of the building are 45 feet square (this being therefore the diameter of the dome), and it is 47 feet to the top of the dome.</p> <p>Khanja Ali's tomb occupies the centre of the building, and it is marked by a tombstone, five or six feet long, having a rounded top, laid upon three steps. The stone is covered with Arabic inscriptions in relief, and the horizontal face of the two highest steps (which are also of stone) bear similar inscriptions. The lowest step and the floor of the hall are laid with hexagonal encaustic tiles, but the floor is very much broken up.</p> <p>The stone used in the construction of the tomb is the same grey stone which is used in the pillars of the "Sáth Gumbaz." There is no such stone to be found in all the Gangetic delta, and the tradition is that Khanja Ali had it brought from Chittagong. But it is not clear whence the masons came who fashioned and engraved it.</p> <p>He died in A. D. 1459.</p>
75	Ditto ...	Ditto ...	Tomb of Pír Āli	<p>Immediately on the west side of the above tomb, and outside it, there is another tomb, lying, like Khanja Ali's, north and south, fashioned exactly similarly but bearing no inscriptions. It is a cenotaph, and can be entered by a door leading beneath the tombstone; it is said that there were inscriptions inside. This tomb is that of Muhammad Tahir, the dewan of Khanja Ali. He is known in Bengal by the name of Pír Āli, and was a Brahman who had adopted the Musulman religion. His zeal for religion is celebrated to the present day, and he gives his name to a certain sect of Hindus.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
76	Khulna ...	Masjidkar ...	Mosque of Khanja Ali.	<p>The mosque and these two tombs are all that is within the quadrangle; but just west of it, and within the outer enclosure, is another building similar in structure to the mosque, but smaller in dimensions. It is said to have been used by Khanja Ali, when he dwelt here, as the cook-house.</p> <p>The two fakirs, who are in charge of all these buildings, claim descent from Khanja Ali, though they cannot trace it. They have, however, rights in the place, as they hold about 368 bighas of lakhiraj land, appropriated to the service of the place, under a grant of very ancient date. The tomb is also a favourite place of pilgrimage for devout Muhammadans, and people come from a long distance to make their vows at Khanja Ali's shrine.</p> <p>The buildings described, though the most complete, are by no means the only remains of Khanja Ali to be found in this place. For two or three miles round about, the country is full of ruins of old mosques, some of them similar in structure to the mosque of the tomb, some simpler. The people who reside near them say that there are in all 360 mosques and 360 tanks, and that they were called by the names of Khanja Ali's leading men—Bakhtiyar Khán, Ikhtiyar Khán, Alam Khán, Saadut Khán, Ahmad Khán, Daria Khán, and so forth.</p> <p>When, in the extension of cultivation into the Sundarban forest, some people were clearing the jungle along the banks of the Kobadak river, at a point about six miles south of Chándkháli they came upon an ancient mosque, close by the river-bank, and they called the village by the name of 'Masjidkar,' the digging out a mosque.</p> <p>The building thus found proclaims at the first glance that it owes its origin to the same hand which built the 'Sáth Gumbaz.' The principle of the structure is the same, only instead of a breadth of eleven domes and a depth of seven, we have here a breadth and depth of three domes only.</p> <p>There are the same massive walls, for they are about six feet thick, a large central doorway is beneath the middle dome on each side, and two smaller doorways on each face, one on each side of the central one. But the building itself appears to the eye so massive a structure that the doorways seem dwarfed out of all proportion to the size of the face. As in the 'Sáth Gumbaz,' so here also, there are four towers at the four corners of the building, but none of them appear to have stairs, and the walls show in several places the same little circlelets traced on the face of the brick which are used to ornament the larger structure near Bagerhat.</p>

DISTRICT--continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
None 	The building is clean in the inside, and is all in very good order. The tops of the corner towers have fallen away, but the rest of the masonry looks as if it would stand for ages. The roof, too, is kept clean, no jungle being allowed to grow, except a little grass, and thus we see not only the forms of the nine domes, but the tracery work along the upper edge of the four faces	ii	See page 226 of Hunter's Statistical account of the Jessore district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
77	Khulna ...	Amadi ...	Tombs of Bura Khan and Fatah Khan.	<p>Inside we find, of course, only four pillars supporting the roof, one at each of the four interior depending cusps of the arches which support the nine domes. The west, or rather the north-west, side has no doorways like the other three sides; but looking from the inside we find, at the places where the doorways should be, three <i>mehrabas</i>, or niches, the places towards which prayer was made. As in most of these ancient buildings, the middle of each face stands higher than the sides. The pillars are made of stone, though they do not rise with that regularity with which the pillars of the 'Sath Gumbaz,' are arranged. Most of the stones are of the same kind of grey stone as were used in the 'Sath Gumbaz,' but there are one or two of a redder colour, and one or two speckled stones among them.</p> <p>Less than a mile down the stream (Kobadak), and on the same side of it, is the village of Amadi, where there are other relics of Khanja Ali. Close on the river-bank are two tombs placed lengthways, north and south; they are said to be the tombs of Bura Khan and Fatah Khan, father and son, followers of Khanja Ali. The tombs are no doubt ancient, but at first sight they would not seem to be more than 400 years old.</p>
78	Do. ...	Isvaripur, police-station Kálígunge, subdivision Sátkhírá.	Tombs ...	<p>The tradition about these tombs is as follows. Rájá Pratápáditya of Jessore having declared himself independent of the authority of the Emperor of Delhi, the Emperor Jahangir successively sent 12 Omras with large armies to subdue him, but Pratápáditya defeated them all in battle. Afterwards when Rájá Mán Singh, the Hindu General of the Emperor, defeated Pratápáditya and took him prisoner, he erected these three tombs in memory of the 12 deceased Ámirs.</p>
79	Do. ...	Ditto ...	Báradvári ...	<p>Some portion of the walls of what once was a large building with 12 entrance gates, (báradvári). It is said to have been erected by Raja Protap Aditya, the last King of Sagar Island.</p> <p>A habshikhana or jail erected by the same Rájá does not appear to have been really a jail. It was more probably a <i>hámamkhána</i> or bathing place of some Nawab with a well in the building for the supply of water. It resembles another <i>hámamkhána</i> still standing at Jáhájghátá, some six miles from Isvaripur.</p>
80	Do. ...	Ditto ...	Tengah Mosque	<p>A building said to be a mosque erected by the same Rájá. The Muhammadans call it a mosque. The Hindus say that it is a house where Rájá Mán Singh lived.</p>

DISTRICT—continued.

Custody or present use.			Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6			7	8	9
None	...	...	The northern tomb is on the bank of the river and was reported to be on the verge of falling in 24 years' ago, but it seems to be still in the same condition. The tombs were once cemented, but nearly all the cement has worn off, and they have now the appearance of ordinary brick tombs only. Important on account of their undoubted age.	iii	
	.....		.....	...	A full description of this will be found on pages 12-17 of Westland's History of Jessore.
Nil	...	...	Overgrown with jungle	...	ii <i>a</i>
Nil	...	...	Not very ruinous	...	ii <i>a</i>
					See page 118 of Hunter's Statistical account of the 24-Parganas district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
81	Khulna ...	Ísvarípur, police-station Kálí-gunge, subdivision Sátkhíra.	Tombs ...	The Bára Omrágar, or the tomb of 12 sepoys. After the Rájá of Sagar was dethroned, these 12 sepoys, who were his favourite servants, fought among themselves and were killed. Their dead bodies were afterwards collected by the Rájá and buried in this tomb.
82	Do. ...	Paramánandakati in Sátkhíra subdivision.	Temple of Gobinda.	It was erected by Rájá Pratáp Áditya for Thákur Gobindaji.
83	Do. ...	Gopálpur, tháná Kálíganj.	Ditto ...	<p>It is one of the four temples said to have been erected by Mahárájá Pratáp Áditya for the idol Gobinda Dev. The idol, it is alleged, was brought by him from Purí.</p> <p>Of the four temples, only one now exists. The temples stood at right angles to one another, having a rectangular space inside them. Those on the southern, western, and northern side have fallen down and are now a heap of ruins. Some of the old inhabitants of village Gopálpur have seen the temples which were on the southern and western sides. The one on the eastern side now stands.</p> <p>All the temples were built on the same plan, and the one which now exists was two-storied. The upper storey has fallen down, and it cannot be ascertained whether the top was square or in the form of a dome. The lower storey is in the form of an oblong having the staircase inside it. The idol used to remain in the upper storey. No inscription exists. The walls are engraved with images of Hindu gods and goddesses of fine workmanship.</p> <p>There was a Dol-Mandir in front of the temples which has also fallen down.</p> <p>The temples stood on the right bank of the river Jamuna which has dried up. The site is at a distance of only three miles from Jessore, or Iswari-pur, which was the capital of Mahárájá Pratáp Áditya.</p>
			Tank ...	At a distance of about eight or ten rasis from the temple is a big tank; about 100 bighas in area, which, according to tradition, was dug by Mahárájá Pratáp Áditya. It was a magnificent reservoir at one time, but at present it is overgrown with weeds and thorns.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Nil ...	Jungly. This is morely a mound and practically requires no at- tention.	iii	
Do. ...	Fair order. In the middle of fields: no jungle.	ii	
Village Gopálpur is now within the ganti of Dr. Satíschandra Mukerji, M.D., of Calcutta, in parganá Dhuliápur, of which Kailás Chandra Pál Chow- dhury is the zamindar. The idol was removed from it more than a hundred years ago. It is now at the house of Kamal Nárayán Adhikari, of Raipur, or Kaliganj, whose family is the hereditary worshipper of the idol. Every year the idol is taken to Nunnagore, at the time of the Dol festival, in the month of February.	The temple is overgrown with big trees, and is in a very dilapida- ted condition. It is now the haunt of small bats and wild pigs.	ii b	
The descendants of Mahárájá Pratáp Áditya now reside there.			

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
84	Khulna ...	Damrail, tháná Káliganj.	Navaratna Temple.	<p>The Navaratna stands in the midst of paddy-fields near village Damrail, on the left bank of the river Kálindí. It is within the jurisdiction of police-station Káliganj of the Sátkhirá subdivision.</p> <p>The Navaratna consists of a circular room in the centre, the vault over which carries the highest pinnacle. On the four corners of the room there are four side rooms, which are enclosed within four outer walls. The four inner walls run parallel to the four outer ones and separate the central room from the side rooms. Over each of the four corners of the inner and outer walls there was a pinnacle which with the one over the vault made up the nine churras. The outer walls are engraved with figures of Hindu gods and goddesses of excellent workmanship. On the western wall there was an inscription which on account of the ravages done by time can be read now with great difficulty. The inscription is as follows :—</p> <p style="text-align: center;">“শীকে বেদ সম্বন্ধে বসুবাণ সম্বন্ধে ইয়ং মগ সোপান”</p> <p>After the word “সোপান” what followed cannot be made out.</p> <p>The Navaratna is said to have been built by Rájá Vikrama Áditya, the father of Mahárájá Pratáp Aditya. Vikram Aditya was the founder of the family, and he lived during the reign of the Emperor Akbar. The exact date cannot be ascertained, but it seems that the Navaratna was erected some time during the third quarter of the sixteenth century. As the inscription cannot be read throughout no reliable conclusion can be drawn from it as regards the date of erection.</p> <p>There is no idol within the Navaratna, and it seems that there never was any image within it. It appears that the Navaratna was never dedicated to a god or goddess. If such was the case, some story must have been handed down by tradition, and the present descendants of Protap Aditya would have known something about it. It was built for a different object, viz., as a <i>shomaj mandir</i>. Raja Vikram Aditya, who was a Minister of the Pathan King Daud Khan, when he established himself in Jessore, caused many Brahamans and Kaiyasthas of respectable family to be brought from various parts of Bengal, and made them settle near his capital. He established a <i>shomaj</i> or assembly for the guidance in social matters of his subjects and styled himself the head of that <i>shomaj</i>. The assembly consisted of nine men, who, like the nine sages in the Court of Maharaja Vikram Aditya, of Ujjain, were called <i>Navaratna</i>, or nine gems, and it was in the</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>The Navaratna stands within the zamindari of Babu Tarápada Ghose, of Srípúr.</p>	<p>At one time the Navaratna must have been a splendid edifice, and though now in ruins, it looks magnificent. Of the nine chur-rás (pinnacles) eight have completely fallen down, and only the central one, which was the biggest, partly exists. The top has become overgrown with trees, whose roots, however, have not yet been able to penetrate inside. Very little damage has also been done to the side walls, which are of solid masonry. The Navaratna ought to be restored, and this is possible.</p>	<p>ii6</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4 .	5
				<p><i>samāj mandir</i> that they used to meet for consultation. The Navaratna derived its name partly because it was the place of meeting of the nine ratnas and partly because it had nine <i>chúrá</i>s. At present in Bengal a temple having nine <i>chúrá</i>s is called a Navaratna, and a temple having five <i>chúrá</i>s, a Pancharatna.</p> <p>Near the Navaratna there are ruins of some other buildings, which, however, were of minor importance.</p>

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

3. RÁJSHÁHI

CLASSIFI

[See Government of India, Home Department

- I.—Those monuments which, from their present condition and historical or
 II.—Those monuments which it is now only possible or desirable to save
 the exclusion of water from the walls, and the like.
 III.—Those monuments which, from their advanced stage of decay or
 I. (a) and II (a).—Monuments in the possession or charge of Government
 conservation.
 I. (b) and II (b).—Monuments in the possession or charge of private

(1) RÁJSHÁHI

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Rájsháhi ...	Bágha ...	Mosque ...	Built about the year 1583A.D. This mosque was founded and is maintained out of an endowment of lands made by the Emperor Shahjehan.
2	Ditto ...	Kusumba, tháná Maṇḍa.	Mosque of Sabar Khán.	It is said to be 300 years old, built by Sabar Khán, by birth a Bráhmaṇ, who became a Muhammadan. The tradition is that he was a zamindar, and when kept a prisoner at Murshidábád for some reason, he attracted the notice of the Begam by his singing. She interceded for him with the Nawab, who released the man and sent the Begam away with him, first allowing them to take away as much as they could help themselves to, from the Toshákháná in the space of one <i>prahar</i> , and with this the masjid was built.

(2) DINÁJPUR

				The Pál Kings, Buddhists, lived on the borders of Bográ and Dinájpur, and it is impossible to consider the antiquities of Dinájpur apart from those of Bográ. After the Pál Kings came the Sens, to whom are attributed the buildings from which the carved stones found in all parts of Dinájpur, Bográ and Máldá were taken.
3	Dinájpur ...	Chandera, Darail and Omaree.	Palaces (forts)	These remains of the palaces (forts) of the Pál dynasty are visible at Chandera, Darail and Omaree, and connected with them there are some curious stone remains at the shrine of Jogi Ghopi, corresponding with others preserved near tháná Khytlál, in Bográ.

DIVISION.

CATION.

Resolution No. 3—168—83, dated 26th November 1883.]

archæological value, ought to be maintained in permanent good repair.
 from further decay by such minor measures as the eradication of vegetation,
 comparative unimportance, it is impossible or unnecessary to preserve—
 or in respect of which Government must undertake the cost of all measures of
 bodies or individuals.

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
It is in the custody of Khond- kar Tonsikul Islām, and is used as a mosque.	The mosque is kept in repair by the Khondkar from the pro- ceeds of the lands given by the King of Delhi.	ii <i>b</i>	See page 36 of Hunter's Statis- tical Account of the Rājshāhi district.
Not in use 	The place is in a ruinous state, but is worth repairing towards which the people residing in the neighbourhood are prepared to contribute.	iii	

DISTRICT.

Not in any particular custody	Ruins 	iii.	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
4	Dinájpur ...	Meongabári, tháná Patnitolá.	The Buddal pillar.	<p>The following account of this pillar is taken from pages 131—141 of the Asiatick (<i>sic.</i>) Researches, Volume I. (London, 1806).</p> <p>An inscription on a pillar near Buddal. Translated from the Sanskrit by Charles Wilkins, Esq.</p> <p>Some time in the month of November in the year 1780, I discovered, in the vicinity of the town of Buddal, near which the company have a factory, and which at that time was under my charge, a decapitated monumental column which at a little distance has very much the appearance of the trunk of a cocoa-nut tree broken off in the middle. It stands in a swamp overgrown with weeds, near a small temple dedicated to Hara-Gouri, whose image it contains. Upon my getting close enough to the monument to examine it, I took its dimensions and made a drawing of it, and soon after a plate was engraved.</p> <p>It is formed of a single stone of a dirty grey complexion, and it has lost, by accident, a considerable part of its original height. I was told upon the spot that it had, in the course of time, sunk considerably in the ground, but upon my digging about the foundation, I found this was not the case. At a few feet above the ground is an inscription engraved in the stone, from which I took two reversed impressions with printer's ink. I have lately been so fortunate as to decipher the character, and I have the honour to lay before the Society a transcript of the original in the modern writing, and a translation, and at the same time to exhibit the two impressions I took from the stone itself. The original character of this inscription is very different from the modern form, but it so much resembles that on the plate found by Colonel Watson, at Mongueer, that I am induced to conclude it to be a work of the same period. The language is Sanskrit, and the whole is comprised in twenty-eight metrical verses of various measures.</p> <p style="text-align: right;">14th July 1785. CHARLES WILKINS.</p> <p style="text-align: center;">PROSPERITY !</p> <p>I.—Vira Dev was of the Sandilya race (a tribe of Bráhmans still extant) ; from him was descended Pañchál, of whose generation and of whom, was Garga born.</p> <p>II.—He another Sakra (Indra, the lord of the Heavens, who is supposed to be the Guardian of the East) was ruler, but of one quarter, and had no authority in other regions. He, too, was defeated by Duitya (evil spirits. Indra is said to have lost his kingdom for a while, to the Asuras or evil spirits) chiefs; but being a virtuous prince, he became supreme over every country without reserve, and his conduct was such that he laughed Vrihaspati (the tutor of the good spirits and the planet Jupiter) to scorn.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>There are two servants here, one a Bráhmaṇ who gets Rs. 7 a month, and another Hari on Rs. 3 a month. The former worships the god and the latter does miscellaneous work. These men are paid by zamindars Bhabáni Prasád and Táripí Prasád Bhattachárjya of Patiram.</p>	<p>The tank in which the pillar is situated is overgrown with aquatic plants. The pillar has been cracked; no one repairs it, and unless repairs are made soon, it will collapse. It is known by the name Bhim's stick. The zamindar will be called on to see that the pillar is looked after.</p>	<p>ii b.</p>	<p>See article on pages 160—167 of Vol. II of Epigraphia Indica.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>III.—Ichchhá (Love, Desire) was his wife; and, like love, she was the mistress of his heart. She was admired for the native purity of her mind, and her beauty was like the light of the moon.</p> <p>IV.—In his countenance, which was like the flower of the waters (the lotus), were to be traced the lines of four sciences (arms, music, mechanics, physics). The three worlds were held in subjection by his hereditary high rank.</p> <p>From those two was descended a Bráhmaṇ like Kamalayoni (Brahmá), and he took unto himself the name of Śrī Darbha-páṇi.</p> <p>V.—Whose country, extending to Reva-Janak (perhaps the Nerbudda) to the father of Gourí (the snowy mountains that part India from Tartary-Gourí, one of the names of the Párvati, the consort of Śiv), whose piles of rock reek with the juice exuding from the heads of intoxicated elephants, and whose snow-white mountains are brightened by the sun's rays; to the two oceans:—to that whence Aruṇa (the charioteer of the sun, the Aurora of the Hindus) riseth from its bed, and to that wherein the sun sinketh in the west, the Prince Śrī Dev Pál (if this be the prince mentioned in the copper plate found by Colonel Watson, he reigned at Monghyr above 1800 years ago) by his policy, rendered tributary.</p> <p>VI.—At whose gates (although the prospect, hidden by the dust arising from the multitude of marching forces was rendered clear from the earth being watered by constant and abundant streams flowing from the heads of lustful elephants of various breeds), stood, scarce visible, amongst the vast concourse of nobles flocking to his standard from every quarter, Śrī Dev Pál in expectation of his submission.</p> <p>VII.—Whose throne, that Prince (who was the image of Indra and the dust of whose feet was impressed with the diadems of sundry potentates), himself ascended with a flash of glory, although he had formerly been wont to offer him large sums of peetas (a square coin) bright as the lunar rays.</p> <p>VIII.—To him was born, of the Princess Sarkarā, the Bráhmaṇ Someśvar, who was like Som (the moon), the offspring of Atri, and a favourite of the most high.</p> <p>IX.—He adopted the manners of Dhanaijaya (one of the sons of Pāṇḍu, commonly called Arjun), and did not exult over the ignorant and ill-favoured. He spent his riches amongst the needy. He neither vainly accepted adulation, nor uttered honey words. His attendants were attached by his bounty, and because of his vast talents, which the whole universe could not equal, he was the wonder of all good men.</p> <p>X.—Anxious for a home and an asylum, he took the hand of Rannā (a princess of this name is also mentioned in Colonel Watson's plate), a Princess of his own likeness, according to the law, even as</p>

DISTRICT—continued. .

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>Siv, the hand of Siva (Sivá is the feminine of Siv)—even as Huri the hand of Lakshmi.</p> <p>XI. From this pair proceeded into life, bursting forth like Guha (a name of Kártik) with a countenance of a golden hue, the fortunate Kedára Mísra, whose actions rendered him the favourite of heaven. The lofty diadem, which he had attained, shone with faultless splendour, kissing the vast circumference of the earth. His extensive power was hard to be limited, and he was renowned for boundless knowledge raised from his own internal source.</p> <p>XII.—The ocean of the four sciences, which had been at a single draught drunk up, he brought forth again, and laughed at the power of Agastya (who is said to have drunk up the ocean).</p> <p>XIII.—Trusting to his wisdom, the King of Gour (the Kingdom of Gour anciently included all the countries which now form the kingdom of Bengal on this side the Brahmaputra, except Monghyr) for a long time enjoyed the country of the eradicated race of Utkal (Orissa) of the Hoons (Huns) of humbled pride, of the kings of Drávir (a country to the south of the Carnátic) and Gurjât (Goozerat), whose glory was reduced, and the universal sea-girt throne.</p> <p>XIV.—He considered his own acquired wealth the property of the needy, and his mind made no distinction between the friend and the foe. He was both afraid and ashamed of those offences, which condemn the soul to sink again into the ocean of mortal birth: and he despised the pleasures of this life, because he delighted in a supreme abode.</p> <p>XV.—To him, emblem of Vrihaspati (the preceptor of the good spirits, and the planet Jupiter) and to his religious rites, the prince Sri Súra Pál (who was a second Indra, and whose soldiers were fond of wounds) went repeatedly; and that long and happy companion of the world, which is girt with several oceans as with a belt, was wont, with a soul purified at the fountain of faith, and his head humbly bowed down, to bear pure water before him.</p> <p>XVI.—Vanwá, of celestial birth, was his consort, with whom neither the fickle Lakshmi, nor Satí (the consort of Siv) constant to her lord, were to be compared.</p> <p>XVII.—She, like another Devakí (the real mother of Krishṇa), bore unto him a son of high renown, who resembled the adopted of Yasodá (the foster mother of Krishṇa) and husband of Lakshmi. (Rukminee, the consort of Krishṇa. She is here called Lakshmi, in compliance with the idea of her being a descent of that goddess.)</p> <p>XVIII.—This youth, by name Sree Gourava Mísra, was acquainted with all the constellations. He resembled Rám, the son of Jámadagni (this is neither the conqueror of Ceylon nor the brother of Krishṇa). He was another Rám.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>XIX.—His abilities were so great, that he was solicitous to discover the essence of things, wherefore he was greatly respected by the Prince Śrī Nārāyaṇ Pāl. What other honour was necessary ?</p> <p>XX.—His policy (who was of no mean capacity, and of a reputation not to be conceived), following the sense of the Veds, was of boundless splendour, and, as it were, a descent of Dharma, the Genius of Justice. It was regulated by the example of those who trust in the power of speech over things future, who stand upon the connexion of family, who are in the exercise of paying due praise to the virtues of great men, and who believe in the purity of astrology.</p> <p>XXI.—In him was united a lovely pair, Lakshmi and Sarasvatī, the Disposer of Fortune and the Goddess of Science, who seemed to have forsaken their natural enmity, and to stand together pointing at friendship.</p> <p>XXII.—He laughed to scorn him who, in the assemblies of the learned, was intoxicated with the love of argument, and confounded him with profound and elegant discourses framed according to the doctrine of the Śāstras; and he spared not the man who, because of his boundless power and riches, was overwhelmed with the pride of victory over his enemy in the field.</p> <p>XXIII.—He had a womb, but it obstinately bore him no fruit. One like him can have no great relish for the enjoyments of life ! He never was blessed with that Giver of Delight, by obtaining which a man goeth unto another almoner (he had no issue to perform the śrādh for the release of his soul from the bonds of sin. By <i>another almoner</i> is meant the Deity).</p> <p>XXIV.—He who was, as it were, another Vālmiki (the first poet of the Hindus, and supposed author of the Rāmāyaṇ), born in this dark age of impiety amongst a dreadful and a cruel race of mortals, was a devout man, who displayed the learning of the Veds in books of moral tales.</p> <p>XXV.—His profound and pleasing language, like Gaṅgā, flowing in a triple course (he is supposed to have written in three languages), and constant stream, purifieth and delighteth.</p> <p>XXVI.—He, to whom and to those of whose generation, men were wont to resort as it were to Brahmā, waited so long in expectation of being a father, that at length he himself arrived at the state of a child.</p> <p>XXVII.—By him was recorded hereupon this lasting column, the superior beauty of whose shaft catcheth the eye of the beholder, whose aspiring height is as boundless as his own ideas, which is, as it were, a stake planted in the breast of Kali (time), and on whose top sits Tārakahya (otherwise called Garur), the foe of serpents and favourite bird of Hari, the line of his own descent.</p>

DISTRICT—*continued.*

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>XXVIII.—Garur, like his fame, having wandered to the extremity of the world, and descended even unto its foundation, was exalted here with a serpent in his mouth.</p> <p>This work was executed by the artist Vindu Bhadra.</p> <p>The local people of the present day cannot tell by whom the pillar was constructed. Close to the pillar there is a <i>Maqdir</i> in which statues of Siva and goddess Gouri are worshipped.</p>
5	Dinájpur ...	One at Gopálganj 4 miles north of Dinájpur, and another at Chehalghazi, on the banks of the Púrñabhába, one mile south of Dinájpur.	The Giants' tombs.	<p>Traces of the Buddhist Kings are left in the Giants' tombs, as well as in the tank of Mahípál Díghí. The tombs are 50 or 60 feet long, and represent Buddha entering into the state of <i>Nirvāna</i>; but they have been appropriated by the Muhammadans, and are worshipped as belonging to Muhammadan pírs.</p> <p>One of them, 57 feet long, at Gopálganj, four miles north of Dinájpur, is called 'Pír-i-chehel Ghazi,' and there is another a mile south of Dinájpur, on the banks of the Púrñabhába. A small fair is held annually on the last Mohurru day at Chehelghazi.</p>
6	Ditto ...	Hemtabad ...	The mosque and tomb of Pír Bazar-ruddin.	<p>The mosque, situated close to the tomb, is a fine one with two inscriptions still standing, and there are a number of Hindu carved pillars and stones about. The neighbourhood is full of brickwork, and it has been ascertained that these remains are those of the ancient Hindu city of Mahasu, whence the pargana takes its name. There is a mound near, called Takht-i-Husain Shah, which appears to be the remains of a Buddhist stúpa. There are several other mounds which have not yet been explored. The Muhammadans certainly used portions of Hindu buildings to build their own mosques, and excavation might throw light on the legends of Mahes Rájá, preserved by Dr. Buchanan-Hamilton.</p>
7	Ditto ...	Gaṅgárámpur ...	Bán Garh (Fort)	<p>The ruins of Bán Garh occupy the east bank of the Púrñabhába, of which the quadrangular citadel, 1,800 feet by 1,500, is surrounded by a high rampart of bricks, and on the south and the east by a ditch and on its west face is a large projecting part, probably the outworks of a gate. In the centre there is a large heap of bricks, said to have been the Rájá's house, and on the east face is a gate, and a causeway about 200 feet long, leading across the ditch into the city, which has been square, of above a mile in diameter, and has also been surrounded by a rampart of brick, and by a ditch. Towards its south-east corner is the tomb of Sultán Shah, which contains many pillars and an entrance of the Hindu period. Near it are two celebrated pools, called</p>
			Tomb of Sultán Shah.	

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Has no custodian	... Exploration very desirable ...	ii <i>a</i>	
Ditto	... The tomb of the Pir is very much neglected and badly requires repairs, but the Collector does not recommend expenditure on the part of Government for its repairs. The mosque is in a state of very good preservation.	iii	See page 635 of Vol. II of Martin's Eastern India.
Ditto	... In ruins, cannot be rebuilt or maintained.	iii	See pages 659 to 665 of Vol. II of Martin's Eastern India, and for sketch of entrance door and a pillar of Sultan Shah's monument, see page 662 of the same volume. See pages 95 to 100 of Vol. XV of the Archaeological Survey Reports in regard to the antiquities at Gañgarámpur and Devikot.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
8	Dinájpur ...	Gaṅgárámpur ...	Mosque and Tomb of Mulla Atta-uddin Shah.	Amrita and Jivat. On the north-east corner of the city is a large heap of bricks, said to have been the ruins of a temple of Mahádeva, whom Bān rājāh worshipped here. There are other ruins in the neighbourhood and on the other side of the Brāhmaṇī. Bān Garh supplied materials to builders of Gaur and to the Rájās of Dinájpur.
9	Ditto ...	Dovikot or Dumduma.	Dhole Díghí (Tank.)	There are numerous inscriptions on the mosque and on the tomb, and they are said to date from the end of the 14th or the 15th century. A fair is held annually here, called the Dahaldíghí melá, and the tomb (at which a lamp is still kept burning) is much frequented as a place of worship. Attached to it is a tank called Dhole Díghí with its gháts composed of a flight of stone stairs.
10	Ditto ...	Dovikot ...	Tombs of Pír Havakhari and Pír Bahaudin.	There are here three tanks and the shrines of two saints named Pír Havakhari and Pír Bahaudin. At one of these shrines there are four inscriptions, one of Kaikaus Shah, the earliest in Bengal. These deserve to be preserved.
11	Ditto ...	Ekdala ...	Tapan' Díghí, Dohal Díghí and Kála Díghí.	Seven miles south from Dumduma is the largest Díghí in the district, called Tapan, 4,700 feet by 1,750, which was dug by Rájá Bān, the Asur. East of this tank is Khardaha, where he fought with Krishna. Dohal Díghí is another tank, 4,000 feet by 1,000 feet, on the high banks of which are some ruins, which are evidently of the Hindu period. The carved stones were brought here from Bānnagar. Kála Díghí is another tank said to have been dug by Kálarání, the spouse of Bān Rájá; it is 4,000 feet by 800 feet.
12	Ditto ...	Gorághát ...	Fort ruins ...	This was a Muhammadan fort, where Ghyasuddin Shah and Sikandar Shah successively defied the power of Feroz Shah, the Delhi Emperor, and which Hussain Shah afterwards turned into his royal residence. It is situated on the east bank of the Chiramati, west of Támbuli. The place is covered with jungle; but, as there is a shrine, it is believed there may be inscriptions somewhere about. The royal residence, probably that of Hussain Shah, the Kasaba and the Baherhata, or outer enclosure, have been traced here. A tank running north and south, much older than the Muhammadan ones, shows that it occupies an old Hindu site, Dhanjor, whence the pargana takes its name.
13	Ditto ...	Atrai ...	Tomb of Ismail Ghazi.	The remains of a very large frontier post and the tomb of Ismail Ghazi, a leader of the time of Barbak Shah are found here.
13	Ditto ...	Atrai ...	Tomb of Mahí Santosh.	There are several tombs and shrines on the Atrai. The most noteworthy is that called Mahí Santosh, with two inscriptions of Barbak Shah.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In use and in the custody of Abid Hossain Fakir of Rājīpur.	The walls of the Durgah are breaking down and are overgrown with trees. The ghāt is also going to ruins.	ii <i>b</i> .	
Has no custodian	... Conservation and exploration very desirable. Copies of inscriptions should be sent to the Government Epigraphist.	ii <i>a</i> .	
.....	.....	ii <i>b</i>	See pages 659 to 661 of Vol. II of Martin's Eastern India.
Ditto ...	... Some fine tanks, the remains of a brick fort, and traces of many brick buildings still exist. Exploration needed.	iii.	
Ditto ...	... Exploration needed; but the Collector does not recommend any expenditure for the preservation of the tomb.	iii	
Ditto ...	... Exploration needed and inscriptions should be sent to the Government Epigraphist. Tomb not worth preserving.	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
14	Dinájpur ...	Gopálganj ...	Mosque ...	This is very ancient, and has on it an inscription of Barbak Shah, A.D. 1365.
15	Ditto ...	Ditto ...	Temples of Prán Gopál and Rás Mohan.	<p>There are two temples at Gopálganj, one with 5 and the other with 25 spires. Both these temples were built by Mahárájá Rám Náth Roy, Báhádur, the smaller one in 1743 A.D. and the larger one in 1754 A.D. He placed the image of Prán Gopál (from whom the place derived its name) in the former and that of Ras Mohanji in the latter. The place gradually became depopulated and overgrown with jungle until the growing inconvenience of worshipping the idols there came to be so keenly felt, that the idols were removed to the Mahárájá's own house at Dinájpur, where they now are. The temple and some of its spires were struck by lightning three times, and having, as stated above, ceased to be a place of worship, has now become almost a ruin.</p> <p>The temple with twenty-five spires is a beautiful and noble specimen of old architecture. Mr. Robinson, a former Collector of Dinájpur, proposed in 1873 to arrange for the repair and preservation of it, but the estimated cost (about Rs. 1,30,000) being prohibitive, the idea was abandoned. As the temples are no longer required as places of worship, the Mahárájá has no objection to Government undertaking the task of their conservation.</p> <p>The temple at Yogighopa is the most elegant of all temples in the district of Dinájpur. The image is placed on the small altar seen through the door, and is covered by a dome. Although the building is of a considerable size and cost an immense sum (it is said 20,000L.), there is no apartment in it above 12 feet, and the stair is steep, perfectly dark, and will not admit a man to walk with both shoulders equally advanced.</p>
16	Ditto ...	Kántanagar ...	Temple of Kánta.	The building of this temple was commenced in 1704 A.D. by Mahárája Prán Náth Roy, Báhádur, and completed in 1722 A. D. by his son, Mahárájá Rám Náth Roy, Báhádur. Mahárájá Rám Náth Roy, on his way back from Delhi, where he went on a visit to the Emperor, visited Brindában, the holiest city of the Vaishnabs, and was so charmed with the beautiful image of Gobindji at that place that he resolved to possess and remove it to Dinájpur by means fair or foul. The god Govindji appeared before him in a dream, and while advising him to desist from a sacrilegious design on his person, offered him the means of getting possession of an equally beautiful image.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Has no custodian ...	Considered well worth preserving.	ii <i>a</i>	
Formerly in the custody of the Mahārāja of Dinājpur, but now abandoned since the idol has been removed to his own house.	In ruins. Cannot be rebuilt or maintained.	iii	See pages 626 and 627 Vol. II of Martin's Eastern India. A drawing of the temple before its partial demolition will be found as the frontispiece of volume II.
In use and in the custody of the Mahārāja of Dinājpur. It is used for the worship of the idol.	The temple is in good repair and looked after by the family of the Mahārāja of Dinājpur.	ii <i>b</i>	See pages 628 and 629 of Vol. II of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
17	Dinájpur ...	Govindanagar or Thákurgám.	Temple of Govinda.	<p>The temple was thoroughly repaired about three-quarters of a century ago by the late Maharání, when a portion of it was struck down by lightning. It is now in very good condition. The temple is used in locating Kántaji and in worshipping him.</p> <p>The place is considered very holy, and is visited by large crowds of Vaishnabs, particularly those belonging to the <i>Śrī Sampradāya</i>. The temple is in good repair and looked after by the Maharájá. It stands on the ruins of a fort that is said to have belonged to Virát Rájá of Mahabhárat renown. The place where he kept his herds of cattle is known as Uttar Gogriha, now surrounded by the mounds of four ramparts and three intermediate ditches. There are several mounds inside. The other ruin is at Sonka, about 4 miles East of Buganj on the Atraye River.</p> <p>Was built by Maharájá Rám Náth Roy, Báhádur, who dedicated it to the worship of Govindjí. The Garh and other adjoining buildings were built by him when the place was one of his favourite residences.</p> <p>The temple is an ordinary pucca building which is now reduced to ruins requiring repairs badly. God Gobindjee, for whose accommodation this temple was built, has been removed to a straw-built house. There is a channel excavated from the temple to the Dinájpur Rájbari for the purpose of conveying the god from there to Dinájpur. This channel is known by the name of <i>Rámdarú</i>. The temple is of no architectural value and does not demand preservation.</p>
18	Ditto ...	Pirgañj ...	Fort of Mahádeva. Mogalakot fort.	<p>On the west of the Tangan river and near the southern extremity of the district are extensive ruins of a brick fort among which is a carved stone. Mahádeva is said to have been a contemporary with Virát Rájá. There is another ruined fort close by, known as Mogalakot.</p>
19	Ditto ...	Birampur ...	Garh Pigulai (fort.)	<p>These remains were excavated to get bricks for the Northern Bengal State Railway. A fort, with a brick rampart, called Garh Pigulai, must have been a place of some strength. Perhaps this, and the earthen forts near the Jamuná, may have had something to do with the Kakshal revolt in Akbar's time.</p>
20	Ditto ...	Jagadal ...	Residences of Secundar Shah and Mayarudra.	<p>Secundar Shah built his favourite villa at Secundra on the Tangan, and Hossein Shah formed a fine road from this river to Punshboga; it is said to have been 348 cubits wide, with a large ditch and many fine trees on each side and bridges constructed of bricks. In the centre of the island between the two rivers are a tank and ruins of the abode of Mayarudra, who was contemporary with Virát.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Of no use now	... This building is almost a ruin. It is now surrounded by dense jungle.	ii b	See pages 629 and 630 of Vol. II of Martin's Eastern India.
.....	.....	ii b	See page 632 of Vol. II of Martin's Eastern India.
Has no custodian	...	iii	
.....	.....	ii b	See pages 642-643 of Vol. II of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding monument.
1	2	3	4	5
21	Dinájpur ...	Dhíbar ...	Pillar ...	It is a beautiful stone monolith in the middle of a big tank which is one mile square.
22	Ditto ...	Kutivari ...	Tanks called Melan Dighi, Gor Dighi, and Alta Dighi. Tomb of Pír Budal Dewan.	About 1½ miles west from the Baliya is a very large tank called Melan Dighi, beyond which are Gor Dighi, and Alta Dighi; between the latter two are extensive ruins of bricks called Bara háta, of which the thick walls and a small chamber can still be traced. The fort had double walls and an intermediate ditch, where is a tomb of Pír Budal Dewan.
23	Ditto ...	Mahípur ...	Mahípál Dighi (tank).	This is a large tank extending 3,800 feet from north to south and 1,100 feet from east to west, excavated by Rájá Mahípál of the Pál dynasty. There are several ruins of bricks and stones close by and at Bongaon.
24	Ditto ...	Khyetlal ...	Palace (fort) of Vali Rájá.	East of the temple of Siddhesvari are the ruins of Vali Rájá's house and of a large town, which contains many heaps of bricks, traces of walls and roads. In the neighbourhood are some stone images, cut asunder by Kálápáhar.
25	Ditto ...	Sítákund near Nawabganj.	S í t á k u n d (tank).	It has brick ruins with a cavity in the centre, where Sítá, the Queen of Rāma of Ajodhyá, lived in her exile; and the hermitage of Válmiiki, the author of the <i>Rāmāyana</i> , was on the banks of the Karatoyá; he used to bathe at the Tarpan Ghát, which is now held sacred.
26	Ditto ...	Virátgarh near Ghoraghát.	V í r á t g a r h (fort).	Here are the ruins of a square fort protected by a ditch about 50 feet wide. It contains many heaps of bricks which are small and very rudely formed. On the west was the gate. Here it is believed by the people that Virát Rájá had his palace.
27	Ditto ...	Satparagarh near Ghoraghat.	Satparagarh (fort).	Within the fort and on a high mouldering bank of the river, is a heap of bricks, called the King of Bengal's throne, which appears to have been a structure of about 100 feet in diameter, supported by small arches. The piers are very thick, containing within them many masses of carved stone, evidently taken from anterior buildings.
28	Ditto ...	Jogighopa in Bodalgáchi.	Temple of Mahádeva.	The shrine, where the image is placed, resembles a tomb, and is sunk below the level of the ground.
29	Ditto ...	Atapur in Lalbarzar.	Palace (fort) of Ushopál. Temple of Haragaauri.	On the Tulsi and near the tomb of Nimay Shah are ruins in bricks and stones, among which are a capital of a pillar with four tigers' heads and a brick at the tomb with a human figure. They are ascribed to Ushopál, whose palace was here. West of this is another ruin, said to have been the house of Mahípál, south of which is a small square rampart, and a ditch; near it is the temple of Haragaauri, which has a pillar. On it is an inscription.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In no one's custody, but within the zamindari of Koch Kurila zamindars.	The pillar is in good order but the tank is silting up.	ii b	
.....	See page 640 of Vol. II of Martin's Eastern India.
.....	See pages 634 to 636; also page 641, and Plate No. II of Vol. II of Martin's Eastern India.
.....	See pages 683-684 of Vol. II of Martin's Eastern India.
.....	See page 678 of Vol. II of Martin's Eastern India.
.....	See pages 679 to 680 of above Vol.
.....	See page 681 of above Vol.
.....	See page 668 of Vol. II of Martin's Eastern India, where a sketch of the temple is given.
.....	See Vol. I of the Asiatic Researches. Also pages 671-672 of Vol. II of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
30	Dinájpur ...	Virátpat, tháná Howara.	Palace (fort) of Virát Rájá.	Howara was on the frontier of Matsyadesa, where Rájá Virát is said to have stationed a considerable part of his army. A ruinous fort and mounds are still there. Madan is another ancient place near the above, where the General of the Rajah resided and where there is a fort and other ruins, as also old tanks.
31	Ditto ...	Kichak, tháná Howara.	Fort ...	About 4½ miles north from the Tháná, are the ruins of a fort and town, which are said to have belonged to Kichak. On the north are the mounds called Draupadidhá and Raghunáthpur. The latter has a rather interesting statue of Buddha, worshipped as Raghunáth. It is supported by the Yoni of a linga. About three-quarters of a mile beyond the fort, and near Karatoyá, are the remains of a town, where was the house of the female donor of Kichaka, which is said to have been covered with enamelled tiles. Here Rájá Hávachandra and his minister Gaváchandra, the two fools of the local tradition, are said to have lived the first at Gopináthpur and the second at Vagdvár.

32	Jalpaiguri...	Jalpesh in May-nagari, Western Duars.	Temple of Siva	<p>This is the most conspicuous ruin in the district. It is a large square building constructed of very durable bricks. The temple is on a mound surrounded by a moat, and is near the bank of the river Jhardan. The floor of the basement is sunk some depth in the mound, and a flight of steps leads down to it, while above rises a large square building surmounted by a dome, round the base and top of which run galleries. The height from basement floor to top of dome is about 92 feet; the lower storey is 78 feet square, and the upper stories are 38 and 36 feet square respectively. The dome is 34 feet outer and 26 feet inner diameter, and 17 feet in height. The building has little or nothing of architectural beauty.</p> <p>The object of worship in this temple is a "Siva Linga," which is fixed in a hole in the floor of the underground basement, and has no "Gauripat." The depth of the floor below the surface causes it to be at all times more or less covered with water, and it is customary to bale this out before the idol is worshipped.</p> <p>The earliest tradition of this Siva is that it was placed where it now stands, or somewhere in the vicinity by a King of Assam, named Jalpesvar. After a lapse of time it appears to have been overlooked or its existence forgotten, and the following is the legend connected with its re-discovery and the erection of the Jalpes temple.</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....		See pages 674-676 of Vol. II of Martin's Eastern India.
.....		See above and Plate V.

DISTRICT.

No custodian	... In ruins, but it should be pre- served.	iii	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>Some 300 years ago, Prán Nárāyaṇ, Rājā of Kuch Bihār, dreamt that Siva appeared to him and said that he was at Gortali, and would be found if offective search were made. Inspired by this dream, Prán Nárāyaṇ left his usual place of residence and, accompanied by an army and many attendants, went and commenced the search, starting at Gortali. After a long search, and with the aid of a cow which, it was found, used every day to go to the neighbouring jungle and drop its milk, the Rājā succeeded in tracing the Siva Linga, on which he ordered the erection of a temple over the spot. The present temple was then commenced. The Rājā and his son having died, the temple was finally completed by his grandson, Mahendra Nárāyaṇ.</p>
33	Jalpaiguri...	Purbadeber (about one and a half miles east of Jalpes.)	Temple of Siva	This is a smaller red brick temple about a mile and a half east of Jalpes, and ascribed to the Rājā who built Jalpes. The main entrance to this building is of massive stone.
34	Ditto ...	Ditto ...	Temple of Peṭkātī Devī.	This is situated a little north of Mynagarī. The idol, which stands there still, had ten hands; of these, three hands, also the stomach and nose, have been cut off, hence the idol is known as the Peṭkati Thākuraṇī. Tradition says that this idol was originally called Bhadresvarī, but that, being mutilated by Kālāpāhar, it got the name of Peṭkātī Devī. It is not known who erected the temple.
35	Ditto ...	Bhitargarh, parganá Baikantapur.	Bhitargarh .. Prithvisul Dīghī tank.	<p>This is the largest fort and must have been a very large and strong fortification in old days, being no less than 4½ miles in length by 2 or 2½ in breadth. The fort is surrounded by several moats, there being on one side no less than six, and there is in it a large tank with the remains of ten gháts, at each of which traces of red bricks are seen. Little is known of the origin of this garh, but it is generally believed to have been built by one Prithví Rājā, of a dynasty long prior to the Kuch Bihār one. The tank is called 'Prithví-sul Dīghī,' and it is said that the Raja of that name jumped into it and was drowned to avoid being touched by the Kichaks, who had then invaded his country. The water of this tank is wonderfully pure and clear, and free from weeds; it is but little used, in consequence of a local superstition against drinking it.</p> <p>The city is supposed to have consisted of four separate enclosures, the innermost being the Rājā's palace. It must have been a place of great strength, in spite of its large size. The Talma Nadi, on the west, was utilised to fill one of the moats.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	6	8	9
.. ..	Full details desirable	... iii	
.....	Ditto	... iii.	
.....	There are no visible ruins, but the mounds near which old bricks are to be found are prob- ably the remains of the old buildings. Exploration neces- sary.	iii.	

(3) JALPAIGURI

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
36	Jalpaiguri...	Boda ...	Thákuráni Bhitargarh.	The next garh in size is that in Boda, called the Thákuráni Bhitargarh. This is an enclosure about a mile square, surrounded by very wide triple moats. It is supposed to be co-eval with the larger Bhitargarh.
37	Ditto ...	Jalpaiguri ...	Baikunthapur Garh.	The smallest garh is that of Baikanthapur, at Jalpaiguri, on the river Kalla, known as the Rájbari. This has for some time been the residence of the Raikuts of Baikanthapur. It is surrounded on three sides by double moats, and on the fourth the Kalla river flows by. It is not supposed to date much further back than 180 years. There are the ruins of a fine brick building here but it can be of no great age.

(4) DARJEELING

Nil.

(5) RAÑGPUR

38	Rañgpur ...	Pírganj ...	Hatibandha Mosque.	Said to have been erected some 500 years ago by Shah Ismail.
39	Ditto ...	Ditto ...	Tomb of Jogul Bokhari.	It is the shrine of Jogul Bokhari, a holy man, and is used for the same purposes as other shrines. Pilgrims repair to it for spiritual benefit.
40	Ditto ...	Ditto ...	Tomb of Pír Ismail Gazi.	This monument of Pír Ismail Gazi is known as the <i>Baradargá</i> . It is situated six miles north of Pírganj police-station. Its history or tradition is not known, nor can it be ascertained by whom and when it was erected. It is a very old monument.
41	Ditto ...	Kata Dowar, pargana Khás Taluk.	Mosque of Shah Ismail.	Said to have been erected some 500 years ago by Shah Ismail.

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	Exploration necessary ...	iii.	
.....	Ditto ...	iii.	

DISTRICT.

DISTRICT.

There are some lākhrāj lands appertaining to it which are enjoyed by Akbar Hossain for the custody of it.	.....	ii b	
Wahid Buksh is the custodian of it. The Bog family of Islampur, of which Buharuddin and Fuzaiuddin are two principal members, enjoy considerable quantity of lākhrāj lands for the custody of the shrine.	No steps have hitherto been taken to repair it. Exploration needed. Conservation desirable.	ii b	
In the custody of Banki Miah, Kedār Ullah Miah, and others.	In good condition. Banki Miah, Kedār Ullah Miah, and the others duly repair and take great care of it.	ii b	
.....	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
42	Rañgpur ...	Kasba ...	Mausoleum of Shah Jalal Bokhari.	This is said to have been built some 400 years ago by one Shah Jalal Bokhari.
43	Ditto ...	Dimla ...	Fort of Dharma Pál Rájá.	<p>About two miles south of the great bend in the Tistá are the remains of a fortified city, said to have been built by Dharma Pál Rájá. It is in the form of a parallelogram, about a mile from north to south, and half a mile from east to west. The defences consist of a high rampart of earth, which at the south-east corner is irregular, and retires back to leave a space, that is much elevated, and is said to have been the house of the Rájá's minister (Dewan-kháná). A ditch about 40 feet wide surrounds the town except on the east. In the centre of each of these three faces, is a gate, defended by outworks, and in these are a good many heaps of bricks. There were square bastions on each side. The earth from the ditch was thrown outwards and forms a slope. At a distance of about 150 yards from the ditch on the north-east and south sides, are parallel ramparts and ditches, which enclose an outer city, where the lower populace is said to have resided. Beyond these on the south is another enclosure, in which the horses were kept. Dharma Pál, whose troops occupied this city, used to live about three-quarters of a mile distant, where are several tanks and heaps of bricks; this place is now known as Baramolla Tara-kazi, where 25 pious Moslems assemble to whom it is dedicated. On the banks of the Hangrighosha, north from the ruins of the Rájá's house is seen the place where he disappeared in a battle against Mayanavati, his sister-in-law, whose residence on the west bank of the Deonai river, about two miles west from the fort of Dharma Pál, was built on the same plan with that of her brother-in-law, only the inner city has been a square of about 400 yards each side. It is surrounded by an outer rampart at about 100 yards from the ditch.</p> <p>At a considerable distance south from this, was a circular mound of earth, called Hariśchandra-pál, about 40 feet in diameter in which a stone building was discovered. Hariśchandra's daughter was married to Gopichandra, the son of Mayanavati, who succeeded his uncle Dharma Pál.</p> <p>Two and a half miles north-west of Dimla is a small ruined fort, called Goriberkoth; and near Váruní is another, known as Rámegarh, said to have been built by a certain Ráma, a servant of the Vihár Rájá. It is nearly circular, about a quarter of a mile in diameter and consists of an earthen rampart and ditch, which are drawn in an irregular zigzag form.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	Exploration needed ...	iii	
.....	.....	iii	See pages 449 to 452 and two sketches and plate No. IV of Vol. III of Martin's East- ern India. See page 312 of Hunter's Statistical Account of the Rangpur district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
44	RaŅpur ...	Jolpis ...	Fort of Prithu Rájá.	<p>It is ascribed to Prithu Rájá, and consists of four consecutive enclosures. The innermost is said to have been the abode of the Rájá, being a parallelogram of about 690 yards from north to south, by half as much from east to west; but at the north end a small portion is cut off from its east side, by an earthen rampart in order to secure the place from any attack that might be made from a large tank, that is adjacent. The defence of the other parts has been a brick wall. The large tank adjacent to the citadel is about 800 yards from north to south and 700 from east to west. It has five gháts, paved with bricks. The inner city, which surrounds the citadel and the tank, is about 1,930 yards from east to west and 345 from north to south. It had a brick rampart and a ditch, which are still traceable. The middle city extends about 3,530 yards from east to west and 6,350 from north to south; but its north face, where the rivulet enters its ditch, is strengthened by an additional rampart. Near its southern end is a tank, called Baghpukhori, where the Rájá kept some tigers; and in the northern area there are two small heaps of bricks, which are supposed to be the ruins of the house of the minister. In both the inner and middle cities there have been subdivisions separated by ramparts and ditches, both running parallel to the chief defences of the place, and cutting the former at right angles.</p> <p>The outer city is surrounded by a low rampart and ditch and is supposed to have been occupied by the lowest of the populace, on which account it is called Harirgarh. It extends 300 yards from the western rampart and 570 yards from the southern rampart of the middle city. The total length of the outer part, from north to south, is six miles.</p>
45	Ditto ...	Mouthanakot, tháná Dhap.	Fort ruins ...	A small earthen fort which is attributed to the Kings of Komatapur. Dháp or Dhale-Rájya was the kingdom of Háva or Bhava Chandra, whose stupidity is known throughout Bengal.
46	Ditto ...	Bhootmári ...	Road ...	Rájá Nílambar, the last of the Hindu dynasty, constructed a fine road, which extends from Komatapur to Ghoraghát, Dháp, Malanga, Pirganj, and Vag-dvar. Where the country is low it is raised to a very great height, and is a grand work, worthy of a magnificent prince.
47	Ditto ...	Komatapur, near Lálbazar.	Fort ...	Komata was the capital of Rájá Nílambar, which the Moslems besieged. Their camping ground is represented by large mounds, serving as redoubts on the bend of the rivulet, their back being protected by a strong rampart of earth and a wide ditch.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	iii	See pages 443 to 446 and sketch plan of fort, &c., in Vol. III of Martin's Eastern India. See page 311 of Hunter Statistical Account of the Rangpur district.
.....	iii	See page 424, of Vol. III of Martin's Eastern India.
.....	ib	See page 425 of Vol. III of above work.
.....	iib	See pages 426—438 and Plates I, II, and III of Vol. III of Martin's Eastern India. See page 314 of Hunter's Statistical Account of the Rangpur district.

No.	• District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>The city is of an oblong form and about 20 miles in circumference, of which about five were defended by the river Dhorla. The remainder was fortified by an immense bank of earth, and by a double ditch. The earth from the inner ditch seems to have formed the rampart, and, that from the outer was thrown towards the country, so as to form a kind of glacis. The rampart is about 130 feet in breadth at the base and from 20 to 30 feet in perpendicular height. The outer ditch is about 250 feet wide. There were four gates on the sides. On the road leading from the big ruin in the centre towards the south to Ghoraghat, large quantities of debris exist, which shows that the principal buildings were here, extending for about three miles. Though local tradition ascribes these ruins to the Moguls, yet the pillars and other relics give evidence of anterior and Hindu work. The gates had outer works to protect them; they are known as <i>Siladvār</i>, <i>Vagdvar</i>, and <i>Hokodvār</i>. Near the last, is the fortress, where the <i>Pātra</i> or the minister resided; it is about a mile square. North of it, and at <i>Sītalavās</i>, is a large mass of grey granite, hollowed out in the form of a rude goblet; it is said to be the King's bath. Its sides are six inches thick; the diameter is $6\frac{1}{2}$ feet, and the cavity is $3\frac{1}{2}$ feet deep; and there is a sort of step inside.</p> <p>Within the town the chief object of interest is the <i>Pāt</i> or the palace, which is quadrangular, and has a ditch, about 60 feet wide. It is about 1,880 feet from north to south and 1,860 from East to West. Within the brick wall of the inner enclosure the most striking object is a large mound, about 360 feet square at the top and about 30 feet high; it was faced with bricks. There are some tanks and two wells about ten feet in diameter, which are lined with bricks, which went down to about 20 feet below the outside ground level. Here was also the temple of <i>Komatesvarī</i>, now represented by a small square heap. Other mounds represent the <i>Rājā's</i> palace. Scattered about the place, are several relics of stone, of which many are carved with figures; and among the pillars one was 22 cubits in length, but only two and-a-half cubits in circumference. The rather modern temple of <i>Komatesvarī</i> was built by <i>Prānnārāyaṇ</i>, the fourth <i>Rājā</i> of <i>Vihār</i>, in A. D., 1665, the original goddess being recovered by him from the rivulet <i>Singimārī</i>, which was said to have been the fortunate amulet of <i>Bhagadatta</i>.</p>
48	Raṅgpur ...	Malanga ..	Fort ...	<p>About four miles south of the thana, is a line of fortification, which crosses the great road, that leads from Komataput to Ghoraghat, and is attributed to <i>Rājā Nilambar</i>. The line extends about two miles east and one mile west, and seems to</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	iii	See pages 455 and 458 of Vol. III of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
49	Raŋgpur ...	Vagdvár ...	Residence of Rájá Bhava-chandra. Temple of Vagiswari.	have been an outwork to another set of lines, that connect the Karatoyá and Ghoraghat. These lines consist of a rampart of earth thrown up from a ditch, about 40 feet wide. These works were constructed by Upendra, tenth Rájá of Vihár, in order to check the progress of the Moslems, whose territory Ismail Gazi had advanced thus far to the north. These ruins are attributed to Bhava Chandra Rájá, whose residence was here. Here were roads paved with bricks, disposed in a tessellated form. About four miles west of this is the site of the temple of Vágisvarí, whose statue exists, and who was the family deity of Bhava Chandra.
50	Ditto ...	Palargarh ...	Fort of Pala, the last Pál Rájá.	These ruins are attributed to the last prince (Pál Rájá) of the Dháprájás, who lived here.
51	Ditto ...	Lorapat ...	Fort (palace) of the Lora Rájá.	Lorapat is about three and-a-half miles south-west from Pirganj. Here are some ruins attributed to Lora Rájá, a relative of Bhavachandra. This house seems to have occupied a space included within a brick wall, and was provided with two tanks. A little east from his house are three heaps of bricks, of which one is called the hall for entertaining strangers and another his office for transacting business.

(6) BOGRA

52	Bogra ...	Sherpur and Dhar Makum.	Tombs of Ghazi Tarkun Shahid.	These shrines (tombs) are two in number, one, situated in the town of Sherpur, is known as Sir Makum, the other at a place called Dhar Makum. The former is said to contain the head and the latter the trunk of Tarkun Shahid, a Ghazi, slain in battle by a Hindu Rájá who lived in a place called Rájbari-Mukunda, 4 miles south-west of Sherpur. The Hindu Rájá referred to above, was King Ballal Sen.
53	Ditto ...	Mahásthán Garh	Fort ruins ...	This is the most important relic of antiquity to be met with in the district. The account given of it in Hunter's Statistical Account of Bogra (pp. 192, <i>et seq.</i>) is full of myths and fables. In ancient Sanskrit literature it is known as Sila Dvīpa. The river Karatoyá divided itself into two branches near the place, uniting again about a mile north of the present town of Bogra. This place may have been called Dvīpa for this reason: but Buddhistic stūpas are called in this district by the vulgar as Dháp, and sometimes as Dvīp. Sila, again, seems to be a slight change of the Buddhistic word Sila (morality). Sila Dvīpa or Silá Dvīpa was

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	iii	See page 456 of Vol. III of Martin's Eastern India. See pages 312 and 313 of Hunter's Statistical Account of the Rangpur district.
.....	iii	See page 457 of Vol. III of Martin's Eastern India.
.....	iii	See pages 457 and 458 of Vol. III of Martin's Eastern India.

DISTRICT.

There are some fakirs who guard the shrines. People make pilgrimages to them.	The shrine at Sherpur is still in a state of good preservation, while the one at Dhar Makum is now completely in ruins.	ii b	See page 190 of Hunter's Statistical Account of the Bogra district.
The mosque is in charge of Mat- wallis.	The Muhammadan mosque is kept in good preservation by the Matwallis. The ramparts of the fort, which grew up after the Muhammadan occupation of the place, are also in good preservation.	ii b	See page 192, <i>et seq.</i> of Hunter's Statistical Account of the Bogra district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
54	Bogra	Virat (in the Jai-pur Government estate)	Palace of Virat	<p>undoubtedly a sacred place of the Buddhists. The north-east angle of the fort was described by the local people as <i>Dvipar kon</i> (the Dvipa corner). The name is striking as on reaching the angle the remains of a <i>stūpa</i> are seen beyond the ramparts on the riverside, on the top of which a Vaishṇava mendicant has established himself. The people point out three other <i>dvīpas</i> (as they call them) all on the eastern side, just above the bed of the Karatoyá, the present Muhammadan mosque occupying the site of the southernmost <i>stūpa</i>. It is thus perfectly clear that what is called Mahásthán was originally a group of Buddhist <i>stūpas</i> on the bank of the Karatoyá river, and the whole place obtained the name Sila Dvípa or Silá Dvípa under the later Hindu Kings of the Sena dynasty, who favoured the worship of Siva and Krishṇa in preference to Buddha. Two famous temples were built, one sacred to Skanda and the other to Govinda, and emblems of Siva were set up all about the place. No vestiges of the temples of Skanda and Govinda remain, but their sites are still well known, and from the two points on the north and the south, between which alone the stream of the Karatoyá is peculiarly sacred, and where the bathing of the Náráyaṇí Yoga takes place. The southernmost of the four <i>stūpas</i> appears to have been converted into a Sivite temple, and it was this temple which was destroyed and desecrated by the Muhammadans and replaced by a mosque, the broken emblem of the god Siva is still lying at the place.</p> <p>The Muhammadan mosque is now in charge of Matwallis and is kept in good preservation. The ramparts of the fort, which grew up after the Muhammadan occupation of the place (which must have followed closely on the conquest of Bengal by Bukhtiyar Khiliji) are also in good preservation. The legends that are now related are utterly unworthy of belief, and the Sila Deví of these legends is only an imaginary being, whom ignorance has substituted for Sila Dvípa.</p> <p>Parasurám is said by local tradition to have ruled here over 22 princes; he was killed by a Muhammadan saint, Shah Sultan Huzrut Aulinya. Sitá was exiled here by Rama of Ajodhyá. Vali the Asura King, is also believed by the people to have reigned here. He was succeeded by his son Bána Virát who was the next King of Matsya-desá.</p> <p>It has been believed that somewhere in the vicinity of these estates lay the capital of the great prehistoric Hindu Rájá Virát who figures prominently in the story of the Mahábhárat. That this popular belief is not without foundation is evident from the fact that at a place called Virát, about 16 miles off from Khañjanpur an annual fair meets under the</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	.....	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>name of "Virát-melá," and broken remains of an ancient house which seems to have taken ages to be reduced to its present state, are still pointed out as once forming a part of the palace of Virat. This single fact has thrown a veil of historic mystery over this place. If it is admitted that these remains were really once the palace of Rájá Virát, it may very reasonably be concluded that these Government estates, being so near to the supposed palace of such a powerful Rájá, enjoyed no small share of his wealth and prosperity. Piles of bricks, evidently remains of ancient buildings, seen here and there in jungly tracts of land, long forsaken by men, suggest that ages back this place was once inhabited by a rich and influential people. In some cases bricks, reduced to dust by the work of ages, are found scattered over a great distance and bear testimony to the unfathomable antiquity of the buildings of which they must have once formed a part. In the eyes of an antiquarian these things cannot but attach great interest to this place. But mouldering as they have been from age to age, it is impossible to find out anything of archaeological value in these remains.</p>
55	Bográ ...	Belamla, (in the Jaipur Government estate.)	Temples ...	<p>There are other cases, however, where the buildings were constructed quite in recent times, and so they remain almost whole and entire. At Belamla, a village nearly two miles from Khañjanpur there is a group of twelve temples built by the local merchant-zamindars and said to be a century and-a-half old. They form a square with a small yard in the middle, and have an emblem of the deity Siv in each of them. There is scarcely anything remarkable in these temples, beyond that they are very strongly built, as testified by the fact of their being only very slightly damaged by the influence of time. It is believed that the <i>Chotta Nadi</i> which runs over a distance of about 10 miles between the Tulsí Gañgá and Jamuná was excavated by these merchants. It still retains the name of "Kátá Jamuna."</p>
56	Ditto ...	Ditto (ditto) ...	D o l m a n c h a temple.	<p>A few decaying nice little buildings within the compounds of the house of the local lady zamindar, Drobmayí Choudhuráni are more worthy of notice. They are less old than the temples of Belamla, having been constructed only about a century ago, but in point of workmanship the biggest of them, the Dolmañcha, is far superior to the latter. Indeed, in this respect it may be said to be superior to many proud edifices of the country. This building affords us some opportunity of judging the skill of the old race of native masons. What commands the visitor's notice most in this building is that various financial figures, congenial, perhaps, only to the Oriental taste, have been skillfully wrought on its walls.</p>

DISTRICT — *continued.*

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p>	<p>...</p> <p>iii</p>	<p>For a reference to Belamla see page 197 of Hunter's Statis- cal Account of the Bogra district.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
57	Bográ ...	Rághabpur (in the Jaipur Government estate.)	Remains of temples.	At Rághabpur, a village about two miles north of this place, there are remains of a few small temples whose antiquity nobody can fathom. From their appearance these temples seem to have been of exceptionally strong construction. The outward plaster and parts of the bricks under it have been worn out, but the structures still seem to defy decay and ruin.
58	Ditto ...	Sikola (ditto) ...	Tank ...	The old tank in the mauza Sikola, only lately repaired has a far greater interest attached to it than any of the above structures. Referring to this pond old residents of the locality say, that a rumour had been handed down to them by their forefathers to the effect that there was a temple somewhere within it. This pond, it should be noticed here, is perhaps the oldest one in these estates. This story was all along disregarded and discredited as groundless. But traces have, the other day, been discovered of the existence of something like a small building under the surface of the water. It has not been examined but the coolies who worked on the tank got upon its top and showed that it occupies a space of about three square yards and has a gate on its eastern side. About 9 feet of the water was baled out in order to permit of the removal of the mud that had accumulated on the four sides of the tank. The water in the centre is still about four feet deep, but that on the roof of the supposed temple is only a cubit deep. It is unfortunate that the outlay of more money (Rs. 1,600 have been expended on this work in two years) is necessary to make a full discovery of this object of curiosity. The coolies would not dare to pass through the little gate while it is still under water. It would be highly interesting to pump out the remaining volume of water and examine the temple, as also its contents. To the antiquarian this would be a matter of great interest. A masonry ghát on the southern side of the tank made of exceptionally good bricks has also been dug out.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5

Nil.

STATE.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

4. Dacca

CLASSIFI

[See Government of India, Home Department,

I.—Those monuments which, from their present condition and historical or
 II.—Those monuments which it is now only possible or desirable to save
 the exclusion of water from the walls, and the like.

III.—Those monuments which, from their advanced stage of decay or

I. (a) and II (a).—Monuments in the possession or charge of Government,
 conservation.

I. (b) and II (b).—Monuments in the possession or charge of private

(1) Dacca

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Dacca ...	Dacca ...	Lálbágh Fort	This was commenced in 1678 by Sultán Muhammad Ázam, third son of Aurangzeb, but was never finished. The old gateways and battlements still remain. They form a very picturesque feature in the landscape when viewed from the river which washes one solid bastion.
			Bibi Peri's Mausoleum.	Situated within the Lálbágh enclosure. It was erected towards the end of the 17th century by Nawab Shaista Khán, successor of Sultán Muhammad Ázam, in memory of the Nawab's daughter, Bibi Peri, wife of Muhammad Ázam. The tomb lies within a building which has a vaulted roof of sandstone slabs, and an ornamented floor of marble and basalt; its walls are of brick faced inside with marble. The central dome is protected outside by a covering of sheet copper. The building is one of architectural importance and is unique in Lower Bengal. There is a two-storied building in the middle of the Lálbágh Fort, apparently of ancient date. It has stone pillars and vaulted roof.
2	Do. ...	Do. ...	Huseni Dalan Palace.	It is said to have been built by Meer Merad, Superintendent of Public Buildings, in the time of Sultán Muhammad Ázam.
			Tomb of Nawab Nasarat-jang.	These Nawabs died in the beginning of the 19th century. Their graves lie in one building situated within the compound of the Huseni Dalan. They have no inscriptions.
			Tomb of Nawab Samsadwala.	
			Tomb of Nawab Kamaradawala, son of the former.	
			Tomb of Nawab Gaziuddin Hyder, son of the former.	

DIVISION.

CATION.

Resolution No. 3—168—83, dated 26th November 1883.]

archæological value, ought to be maintained in permanent good repair.
from further decay by such minor measures as the eradication of vegetation,
comparative unimportance, it is impossible or unnecessary to preserve—
or in respect of which Government must undertake the cost of all measures of
bodies or individuals.

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Used as a Police Tháná ...	The old gateways and battlements are in bad condition, being overgrown with jungle and trees and much affected by the action of saltpetre. They need preservation and require urgent repair.	ii a	See pages 127 to 131 of Vol. XV of the Archæological Survey Reports. See also pages 66-67 of Hunter's Statistical Account of the Dacca District. Bishop Heber visited Dacca in July 1824.
.....	Well worthy of preservation. Some repairs are needed to it, which should be carried out.	ia	
Is now occupied by the Police Department as a tháná.	Is in good condition, being maintained by the Public Works Department.	ia	
Used for religious ceremonies, especially in the Muharram. Government assumed charge of it, which has been delegated to Nawab Ashannullah, C.I.E., to whom Government pays an annual grant, which the Nawab largely supplements from his private funds.	Is in course of thorough renovation by the Nawab of Dacca from the Government grant supplemented by himself.	ia	
These tombs are under the custody of Nawab Ashannullah, C.I.E.	The building is in good condition and is maintained and repaired at the expense of Government, through Nawab Ashannullah, C.I.E., to whom an annual grant, dating from before British times, is continued by Government.	ia	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
3	Dacca ...	Dacca ...	The chak (market place).	The chief market place of Dacca ; is surrounded by a low enclosure wall. There is a mammoth cannon in the centre of very great antiquity raised upon a masonry pedestal.
4	Do. ...	Do. ...	Idgah of Mir Abdul Kásim.	This is a lofty masonry wall with prayer niches standing on the western part of the town near the Píkháná. It was built in 1640 by Mir Ábdul Kásim, household Diwán of Sultán Sujah.
5	Do. ...	Do. ...	Great Katra (caravanse- rai).	This was built by Mir Abdul Kásim Khán under the orders of the Prince Azimushan during the latter's Viceroyalty of Bengal in the year 1645 A.D. It is said that it was intended for travellers and was to serve the purpose of a caravanserai. It is a building of enormous massiveness and solidity, and will not rapidly fall into decay. The building from its dimensions looks imposing from the river; the main gateway facing the river is picturesque. On its completion the Prince inspected it, but did not like it, and gave it to Mir Abdul Kásim.
6	Do. ...	Do. ...	Small Katra (caravanseraí).	This was built by Amirul Omrah, Nawab Shaistá Khán, on his succeeding prince Azimushan as Viceroy of Bengal. It is said that it was intended for a caravanserai and was built some years after the great Katra, but the exact year is not known. It looks well from the river having one fine doorway facing in that direction.
7	Do. ...	Do. ...	Temple of Dhákesvári.	A Hindu temple, of considerable celebrity, sacred to the goddess of Dacca (Dhákesvári). This is the temple of the tutelary deity of Dacca, and is according to the local tradition very ancient.
8	Do. ...	Ditto (Shahbag, a Park of the Nawab's north of Dacca.)	Tomb ...	This is an old tomb in a park belonging to Nawab Áshanullah, c.i.e., of Dacca. Nothing is known about the history of the tomb or the person interred within it. The building which contains the tomb is a quadrangular hall on a low plinth, with the grave in its centre built in masonry. The hall measures 25' x 18' and is open on all sides and supported by rectangular pillars spanned by semi-circular arches. The hall is roofed over by a vault with a small rise, so that the building looks flat-roofed from outside. The whole outer face of the building is covered with ornamental work in plaster.
9	Do. ...	Dacca (Ramná)	Mosque of Háji K a h j e h Shahabag.	This mosque is said to have been built 200 years ago by Háji Kahjeh Shahabag, a merchant of Káshmir. It is said that he originally came from that place and settled in the town of Dacca, where he prospered in trade. The mosque, which stands on the S.-W. of Ramná, is a quadrangular building of brick masonry 67' x 26' on the outside, roofed over with three domes, and ornamented at the corners with eight minarets, which are

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Market is held every afternoon within the enclosure.	The wall is in a bad state of repair.	iii	
In custody of the local Muham-madans. Still used for religious ceremonies during the Id festival.	It requires repairs ...	ib	
In private hands; pretty well looked after.	Nearly if not quite intact and not likely easily to fall into decay.	iib	
It is in private hands and is pretty well looked after.	It is substantial and not likely easily to fall into decay.	iib	
.....	Has been lately repaired and is in good condition, the recent repairs having greatly improved its state.	ib	
In custody of Nawab ...	Good. The Nawab has lately repaired it.	iib	
It is under the custody of Jaga Shah Sáheb of Muhalla Beohá-rám Dewri, Dacca, who looks after the mosque and provides it with lights and mats. It is still used as a place of wor-ship.	The plaster and the ornamental work have decayed, and vegeta-tion and trees have grown over the building. To carry out thorough repairs a sum of Rs. 1,000 is needed.	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Tomb of Hájí K a h j e h Shahabag.	<p>mostly broken. The outside course of the plinth at the level of the floor is built of long blocks of basalt, carved in the shape of a neat fringe. The door frames are also of basalt. There are three doors on the eastern, i.e., the front, side of the mosque and one each on the north and the south sides. The door openings have neat pointed arches. The masonry of the whole structure, though very old, is strong.</p> <p>Attached to the mosque and close to it lies the tomb of its founder, Hájí Kahjoh Shahabag. It is said that the mosque and the tomb were built at one and the same time by their founder, and that after his death his body was interred within the tomb. The building which contains the tomb is a square one measuring 26' outside and surmounted by a single dome and four minarets.</p>
10	Dacca ...	Dacca (Thatari Bazar).	Temples of Jayakálí and Siva.	<p>These temples are of considerable celebrity. The centre temple is a small terrace-roofed building 22' x 20' dedicated to the God Siva with two large temples on each side. In it is the image of the goddess Kálí, a very fine specimen of sculpture in stone. Of the side temples the western one is a "Pañcharatna," or a temple with five towers, of which the centre one is about 50 feet high, with side ones of a smaller height. The eastern temple stands on a base 12 feet square and rises in a single spire to a height of about 70 feet, and it can be seen from a great distance. The temples are of very solid construction, and ornamented outside with carved work in brick and plaster. They are about 200 years old. There stood close by an older temple called "Navaratna," which was 250 years old and which collapsed about 12 years ago. The railway line now runs close in front of the temples which stand up picturesquely as viewed from the train.</p>
11	Do. ...	Ditto (Armenian Street.)	Armenian Church of the Holy Resurrection.	<p>In the early part of the eighteenth century, the Armenians settled at Dacca in Eastern Bengal and formed a colony there, when it was one of the important commercial centres in Bengal. There they flourished in commercial pursuits for a considerable time, and amassed great riches. At first they built a small chapel, where they worshipped prior to the erection of the present church, and they lie buried in the cemetery at 'Tejgaon, where many an old tombstone with Armenian inscriptions can be seen.</p> <p>The oldest is to the memory of one Avetis, an Armenian merchant, who had died at Dacca on 15th August 1714.</p> <p>In 1781 the growing community erected the present Armenian church at Dacca in the locality known as Armanitola (Armenian Street) and dedicated it to the "Holy Resurrection."</p> <p>The ground was the gift of Agah Catchiok Minas, and on it stood the small chapel already referred to.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In custody of the local Muham-madans.	The building which contains the tomb is much overgrown with trees and damaged in many places. The vestibule, which had a fine gabled arch of brick masonry, has fallen in. The necessary repairs can be carried out at a cost of Rs. 500.	ib	
The temples are resorted to by large numbers of people as a place of worship. There was once some landed property attached to them, but it has now been alienated for want of proper deed of gift.	The temples are very old and are overgrown with vegetation and trees. If the jungle were eradicated, the plaster renewed and the walls whitewashed, they would last for a long while. The cost of such repairs may be estimated at about 500 rupees, which it is not in the power of the present custodian of the temples to defray.	ii b	
In use as a church, and is in the custody of a warden.	In good order	... ib	See pages 151-152 of the <i>History of the Armenians in India</i> by Mesroby J. Seth, Armenian Examiner to the University of Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>In the early part of the present century the most eminent Armenian merchant and zemindar of Dacca was the famous Agah Arratoon Michael, who died a millionaire in 1824. The founder of the Dacca Pogose School, Mr. Nicholas Pogose, was another rich Armenian zemindar of Dacca. That once-flourishing colony is reduced to a few families only, as in the case of Bombay and Madras. The church contains some ancient inscriptions.</p> <p>There is an unfinished clock tower on the west of the Armenian church, under which are the graves of Hiripsimiah, who died on 15th February 1837, and of her husband Johanness Carrapiet Sarkies, who died 25th January 1854. After his wife's death, Mr. Sarkies erected in July 1837 a tower of small height upon the present base with a large bell. The bell broke in 1860 or 1861; Mr. Sarkies then had the bell tower broken down, indented for a large clock from England, and commenced building the present clock tower over the old walls of the bell tower. The work was delayed owing to mismanagement till Mr. Sarkies lost his reason, and subsequently died. The clock with his other properties was sold off after his death; the tower is still standing in an unfinished state. Though not of any antiquity, it is a conspicuous and interesting object in Dacca. Proposals are on foot for its completion by the Armenian residents of the place.</p>
12	Dacca	... Dacca (Cemetery)	Tomb of Colombo Sahab.	<p>This is a lofty mausoleum situated near the tomb of the Joseph Paget, and is an octagonal building with a dome on the top. The inside measurement of each of the sides of the octagonal base is 5'-6". The height from floor to the highest point of the ceiling of the dome is about 40 feet, and the total height from the base to the ridge is about 46'. The structure is divided into three stages. The first or lower portion is 14 feet in height from the plinth. There are four doorways in it, each measuring 2'-8" by 6'-0"; there are also recesses on the remaining four sides measuring 4'-6" by 12'-0". There is an ordinary simple cornice on top of the first stage. The second or middle stage is also about 14' in height, and there are eight windows, one on each side, measuring 3'-6" by 8'-0"; these are fitted up with ornamental earthenware louver work. There is a cornice on top of this stage like the one described for the first stage. The last stage or the top portion is a dome or cupola 12 feet in height. At each corner of the octagon there is an octagonal pillar on the outside surmounted by a vase like that generally to be found in Muhammadan mosques. There are also four pillars on the four corners of the circumscribed square, and these look like ordinary buttresses. There are three graves inside the structure without any inscriptions.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	It is overgrown with trees and has cracked in some places.	ib	
The building is in the charge of the Public Works Department.	In good order	... ia	See page 199 of Vol. I of Bishop Heber's Journals: London, 1828.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
13	Dacca ...	Dacca ...	Páglá bridge...	On the 5th mile of the Dacca-Naráyangañj road, probably erected by Mir Jumlá, who became Viceroy of the Dacca province in 1660.
14	Do. ...	Do. ...	Tungi bridge...	On the 14th mile of the Dacca-Mymensingh road. Probably erected by the same Viceroy as the above, the style of architecture being very similar. The bridge was blown up by order of the Magistrate of Dacca during the Mutiny. An engraving in Sir C. D'Oyly's Ruins of Dacca shows that one arch had fallen in many years before. A new iron bridge was built, but was carried away by the extraordinary high flood of 1890.
15	Do. ...	Keránigañj (6 miles west of Dacca).	The Sát Gomal mosque.	<p>This mosque is situated on the extreme edge of very high land on the borders of a deep and large swamp and is very picturesque. Strong revetment walls support the mosque on the west side, i.e., towards the swamp. There is a small enclosed courtyard in front of it, but the enclosure walls have fallen down, and the gateway is in ruins. There are other minor mosques and tombs in the vicinity, but they are in ruins and without any inscriptions, and no history of them can be traced.</p> <p>No history can either be traced showing the age or the founder of the Sát Gomal Mosque; there is no stone inscription or anything connected with the mosque which might give a clue to its history. The Mollah says that there was an engraved stone built over the central doorway of the mosque, but that when it was neglected and overgrown with jungle the stone was detached from the building and taken away by mischievous persons.</p> <p>The masjid is an oblong hall 48' x 16' feet inside measurement with four hollow, octagonal towers of 8' inside and 12' outside measurement. These are in two stories and are surmounted each by a dome. The main hall is also roofed over by three domes in the usual mosque fashion, and these three domes with the four others on the corner towers make in all seven in number, which give rise to the name of Sát Gomal Masjid, or the mosque of 7 domes. The building is ornamented both inside and outside with innumerable niches and roccoses.</p>
16	Do. ...	Mírpur, tháná Keránigañj.	Tomb of Shah Ali Sáheb.	About 8 miles to the north-west of the town of Dacca, near the large village of Mírpur stands the Dargá or the Mausoleum of the saint Shah Ali Sáheb. It is a square building 36 feet outside measurement and about the same in height with walls 7 feet thick and contains the tomb of the saint in its centre. The walls are surmounted by a single large tower with four small minarets at its corners. Over the central doorway are two stone inscriptions, one in

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Abandoned, a new bridge having been erected about 50 feet east of it.	The bridge is in a dilapidated condition; the turrets which flanked it still stand on the banks. A very picturesque ruin.	iii	See page 202 of Vol. I of Bishop Heber's Journals: London, 1828.
Abandoned	Remnants of the old structure are still standing.	iii	See footnote on page 121 of Hunter's Statistical Account of the Dacca District.
Under the charge of the local Muhammadans.	It was thoroughly reclaimed and repaired by Nawab Sir Abdul Gunny, K.C.S.I., about eight years ago, and it stands in every respect a practically new building. He also pays a monthly donation towards the maintenance of a priest who enjoys the produce of a piece of rent-free land of about 12 pakhis in area.	ii b	
It is still used as a place of worship, not only by the local Muhammadans, but by those coming from distant places.	The Dargá is in good repair and is patronized by Nawab Sir Abdul Gunny, K.C.S.I., who has but lately added a mosque for prayers, a small building for itinerant "fakirs" or Muhammadan devotees and an enclosed building for the use of zanana ladies coming to offer their	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>Tughra Arabic and the other in ornamental Persian character. Ink impressions of both these inscriptions have been sent to the Government Epigraphist. Nothing very particular is known in the neighbourhood about the saint. The current tradition is that about 400 years ago Shah Ali, a prince of Bagdad, having renounced the pleasures of the world, came with four disciples and lived in a small mosque at this place. He ordered his disciples not to disturb him in his devotions for 18 months and shut himself up in the mosque for the performance of penances without any food or refreshments. The time passed, and when only one day remained the curiosity of the disciples was excited by a noise within as if of some liquid boiling over a fire. They forced open the door and found nothing remaining of the saint except a pool of boiling blood. They remained transfixed when an aerial voice in the tones of the saint ordered them to inter the blood as his remains at the spot, which they did. The place became famous for its sanctity, and ever since pilgrims have been flocking in large numbers to offer their prayers before the tomb. Some time after his interment an unknown merchant, who made large profits in his business in the neighbourhood, attributing his fortunes to the mediation of the saint, built this present Dargá or Mausoleum on the spot.</p>
17	Dacca ...	Naliganj (Naráyangañj).	Kadam Rasul Fort and mosque.	This fort is traditionally supposed to contain a print of the prophet's foot, hence the name. The mosque said to contain the footprint is in fair condition. The two-storeyed gateway facing the river is a striking building.
18	Do. ...	Hájigañj ...	Fort ...	This fort was erected by the Viceroy, Mir Jumlá, to resist the incursions of the Mughls and Arakanese.
19	Do. ...	Munshigañj ...	Fort ...	This fort was built during the time of the Emperor Aurangzeb for protecting the country from the invasion of the Burmese. Within the enclosure wall are situated the residence of the Subdivisional Officer of Munshigañj and the lock-up, the first of which is built upon the top of the chief bastion.
20	Do. ...	Sonakhañda ...	Fort ruins ...	This fort is situated at the junction of the Lakhya and Dhalesvari rivers. It stands opposite Náráyangañj on the east side of the Lakhya river. It is one of the three forts built for the purpose of repelling the invasions of the Mughls and Arakanese. It is a level quadrangular space measuring 296' x 190' surrounded by a wall of brickwork 10 feet in height with inner and intermediate bastions and a raised outwork on the western face. The wall is

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>In private hands and much frequented by the Muhammadans of the district.</p> <p>Belongs to Nawab Ashanullah, C.I.B. Has been utilized by the Nawab as the basis of a new building</p> <p>It is under the custody of Government.</p> <p>Is in private hands and is the joint property of the local zamindars.</p>	<p>prayers at the Dargá. He also keeps up a garden and a small tank in connection with the Dargá, pays for a permanent guard, and offers regular donations for the festival occasions. He has also constructed two roads, one leading from the Juspar river and the other from the Dacca-Goalundo road to the Dargá, and has thus made the place formerly embedded in jungle accessible both by land and water.</p> <p>Is in good order, having been lately thoroughly renovated. The surrounding walls are dilapidated, but of no interest.</p> <p>The exterior walls of the fort and a bastion are standing.</p> <p>The enclosure wall and five bastions are still standing. These are in bad condition and are overgrown with trees and jungle and need repair, the cost of which will be about Rs. 1,000.</p> <p>In a totally ruined state, being overgrown with pipul trees. The outwork in the front is in a ruined condition, and the conservation of the structure is impossible.</p>	<p></p> <p>ii b</p> <p>ii b</p> <p>ia</p> <p>iii</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
	Dacca ...	Sonárgaon or Suvarṇagrām.	.....	<p>loop-holed for 3 feet from the top, the bottom being built solid. It is only $3\frac{1}{2}$ feet thick, and though standing for the most part, it is in a totally ruined state, being overgrown with pipul trees. The Lakhya river must at one time have flowed by the foot of the fort, but it is now about 300 feet distant.</p> <p>This is in the Nárāyaṇaṇj subdivision. It was the capital of a Hindu principality anterior to the invasion of Muhammad Bakhtiyar Khiliji, A.D. 1203. Coins have been discovered on which Sonárgaon is designated "Hazrati Jalal," a title afterwards given to Mozimábád, which was made the mint city. During the 15th and part of the 16th centuries, Sonárgaon was the capital of an independent monarchy. About the 16th century, the city swarmed with pírs, fakirs, and other religious mendicants to a greater extent than perhaps any other Indian city. Amidst the ruins and forests of modern Sonárgaon it is said that at least 150 "gaddis" of fakirs are distinguishable.</p> <p>The following is a description of the old buildings of Sonárgaon.</p>
21	Do. ...	Ditto ... (S.-W. of Mohulla Baghalpur.)	Tombs of five Pírs (saints).	<p>The sepulchres of the five pírs are placed parallel to one another, and are raised about four feet from the ground. The river Brahmaputra must in former days have flowed past them. It was at one time intended to cover the tombs with a roof, but the pillars were never raised more than a few feet. The age of these graves, the names of the holy men, and the country whence they came are unknown. The belief is that they came from the west. At the south-west corner of the enclosure is a small uninteresting mosque, which, like the tombs, is rapidly falling into ruins.</p> <p>This dargá is considered so sacred that even Hindus <i>salám</i> as they pass, and Muhammadan pilgrims resort to it from great distances. There are only two other shrines to which Muhammadans make pilgrimages in Eastern Bengal,—one is the tomb of Shah Ali Shahib at Mírpur, a few miles north-west of Dacca; the other is the dargá of Pír Badar Auliga, at Chittagong. The latter is the patron saint of all Hindu and Muhammadan boatmen and fishermen in Eastern Bengal.</p>
22	Do. ...	Ditto ...	Tomb of Ghyasuddin Azam Shah.	<p>About five hundred yards south-east of the above dargá, on the edge of a filthy trench called 'Mágh Dighi' is the so-called tomb of Ghyasuddin Azam Shah, King of Bengal, and correspondent of the poet Háfiz. This mausoleum formerly consisted of a ponderous stone surrounded by pillars about five feet in height. The stones are all beautifully carved, and the corners of the slabs and the arabesque tracery are as perfect as on the day they left</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	.....	...	For account of the ruins of Sonárgaon,—see pages 135 to 139 of Vol. XV of the Archæological Survey Reports.
... ..	In a ruinous state. The wall surrounding the enclosure has fallen down in places, and several large jungle trees grow close to the tombs, and will ultimately destroy them.	iii	For an account of these tombs, &c., see pages 139 to 145 of Vol. XV of the Archæological Survey Reports.
Abandoned	The tomb has fallen to pieces. The iron clamps that bound the slabs together have rusted, and the roots of trees have undermined the massive stones, some of which are missing. Conservation desirable. The Collector will see if a subscription can be raised for its restoration.	ia	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
23	Dacca	Maghrápára, Sonárgaon.	<p>Damdama Fort</p> <p>Tomb of Munna Shah Darvosh.</p> <p>Tomb of Sheik Mohamed Yásuf (Háfiz Sáheb).</p>	<p>the workman's hands. The stones are hard, almost black, basalt.</p> <p>At the head is a prostrate sandstone pillar half buried in earth. It was apparently used, when erect, as a <i>cherákdán</i>, or stand for a light.</p> <p>This tomb ought to be repaired, and the cost of doing so would be inconsiderable. There is no old building in Eastern Bengal which gives a better idea of Muhammadan taste, and there is none which, when properly repaired, would so long defy the ravages of time. The Muhammadans of Sonárgaon are too poor to reconstruct it themselves. They take great pride in showing it, although they know nothing about it but the name of the Sultán who is supposed to be buried there, and they take every care that none of the stones are carried off. It is said that some of the stones were stolen at one time, and the offender was detected and punished with imprisonment.</p> <p>The village of Maghrápára is considered by the natives of Sonárgaon to be the site of the ancient city. It has in its immediate neighbourhood several undoubtedly old buildings, and within a short distance is an eminence, which still bears the name of "Damdama" or fort. This mound, which has a magnificent tamarind-tree growing on its top, is circular, but no traces of fortifications are visible. It was used for many years by the Muhammadans as their <i>Asharkháni</i> during the Muharram. On the tenth day all the garlands and ornaments that were made in place of táziyas were here collected to be admired by the people; the practice has died out, as the local Muhammadans have since become Ferazis or non-idolaters.</p> <p>In the small market village of Maghrápára is the tomb of Munna Shah Darvosh. At the foot a light is always burned at night, and every orthodox Muhammadan, as he passes the tomb, stops and mutters a prayer. This saint, about whom nothing is known, is said to have lived at the same time as the more famous pír whose tomb stands a little to the north.</p> <p>This latter is called the dargá of Sheik Mohamed Yásuf. It contains the tombs of the saint, of his son, and of his wife. It consists of two elongated dome-roofed buildings, each surmounted by two pinnacles or kalas said to have been covered with gold, of which no trace remains.</p> <p>These tombs are destitute of any ornament inside. They are kept scrupulously clean, and are covered with sheets. When a raiyat has reaped an unusually abundant harvest, he presents a few bundles of ripe rice at the tomb in token of gratitude. If any calamity, such as the illness of a member of his</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	iii	
.....	iib	
.....	iib	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Mosque of Mohamed Yasuf.	<p>family, is threatening, he brings rice or bátasá, and prays the saint to avert the affliction. Hindus are as confident of the efficacy of this propitiatory offering, and as frequently employ it, as the Muham-madans.</p> <p>Close to the tombs is a modern masjid, with a khutbá, or inscription, dated A.H. 1112. It was probably erected by pir Mohamed Yasuf. Facing the mosque is a small graveyard enclosed by a brick wall. The graves are numerous, but none are of any importance. Inserted in the wall of the enclosure at the left hand side of the entrance, is a large black stone, measuring two feet by one and a half which most probably belonged to the original or older mosque. The natives believe that if a person has lost any property, he has only to put a coating of lime on this stone, and he will infallibly get the property back. It was covered with a coating of lime when examined in May and June 1895.</p> <p>On scraping off the plaster a beautiful Tughra inscription was found, with the name Jalaluddin Fateh Shah, A.H. 889. This is said to be the oldest inscription discovered in the Dacca district, with the exception of the one in Bábab Adam's Mosque in Rámpal in Bikrampur, which bears the date A.H. 888.</p> <p>Close to the tomb of Mohamed Yasuf is a ruined gateway, called the naubatkháná, where musical instruments were sounded morning and evening, to announce to travellers and fakirs that a place of shelter was at hand. At the back of the modern mosque are the ruins of a house called the tahbise or treasury, where feasts were given by the Superintendent or mutawalli of the mosque. Still further to the north-west are the ruins of the dwellings of the Khwandhars. It is only within late years that this building, which had an upper room at each end, has become uninhabitable. The last residents taught boys to recite the Korán.</p>
24	Dacca	Maghrápára, Sonárgaon.	Tomb of Shah Abdul Ala.	<p>In the mahalla north of Maghrápára, called Gohatta, is the tomb of a very celebrated pir, known as Shah Abdul Ala, <i>alias</i> Ponkai Diwanah. It is narrated that he retired to the forest, where he sat for twelve years so absorbed in his devotions that he was unconscious of the lapse of time. When found, he had to be dug out of the mound which the white ants (<i>poka</i>) had raised around him, and which reached to his neck. This pir must have died near the end of the last century, as persons now living knew his son, Shah Imam Bukshah, <i>alias</i> Chulu Meah. Father and son lie buried close together. At the head of the grave of the former is placed the stone lattice on which he spent his twelve years of meditation. The tombs are otherwise of no interest.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	.....	ii <i>b</i>	
Abandoned 	Exploration desirable ...	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>They are morely heaps of mud kept carefully clean and covered over with a grass thatch.</p> <p>In the same quarter a very large mosque formerly stood, which fell into ruins, when the proprietor sold the bricks to the Hindus of Nārāyaṅgañj. Muhammadans extenuate this offence by asserting that the proprietor, who was a pensioned Deputy Magistrate was insane when he did it. Even the foundations have been dug up. It is said that the walls were 8 feet thick, and that the interior of the mosque was ornamented with carved bricks.</p>
25	Dacca ...	Ma g h r á p á r á Sonargaon.	Y a s u f f g a ṇ j Mosque.	On the roadside, east of Maghrápárá, is a small mosque called the Yasuffgañj Masjid. It is a very old one. The walls are nearly 6 feet thick, and this thickness combined with the strength of the masonry has kept the mosque still standing.
26	Do. ...	Hábibpur, Sonár- gaon.	Tomb of Páglá Sáheb.	Beyond the village of Hábibpur, on the right hand side of the district road, is the tomb of "Páglá Sáheb." It is an old insignificant building. Various stories are told of the reason why this pir received such a singular name. One is that he became light-headed, from the intensity of his devotions. Another, that he was a great thief-catcher, who nailed every thief he caught to a wall, and then beheaded him. Having strung several heads together, he threw them into an adjoining khál, which has ever since been known as the "muṇḍa málá," i.e., necklace of heads. This tomb is so venerated that parents, Hindu and Muhammadan, offer at it the "choti" or queue of their children when dangerously ill.
27	Do. ...	Sadipur, Sonár- gaon.	Garibulla's Mosque.	This is situated on an elevated mound surrounded by a moat in the village of Sadipur about half a mile north-east of Maghrápárá in the Sonárgaon pargana. It was erected by Sheikh Garibulla, formerly an examiner of cloth, to the East India Company. It bears the date A. H. 1182. Its pinnacles are made of glazed pottery, but the building generally is plain, and devoid of interest.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Abandoned	In ruins	iii	
.....	Rapidly going to pieces. The dome is covered with pipal trees, the roots of which have penetrated into the masonry.	iii	
.....	Overgrown with vegetation and trees, and falling into decay.	iii	
Under the custody of Amir Hossein Mir, an inhabitant of Barseehinish, a neighbouring village, who states that his forefather, Sheikh Garibulla, constructed this mosque.	Although it stands as a witness to the neat, fine, and durable workmanship of old days it is in bad condition and needs repairs. It has lost its parapet, cornices, and the top part of the four pillars at its four corners with the ornamental work thereon. Deep-rooted pipul trees have grown into the walls and the roof. The plaster of the lower parts of the wall has also fallen to the height of about 5' to 7' from the plinth level. The mosque does not seem to have received any repairs since its construction. The cost of these repairs roughly estimated will come to about Rs. 250. Nawab Ashannullah has recently provided this amount, and the District Engineer will have the work done shortly.	ii/	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
28	Dacca ...	Pannam, Sonárgaon.	Dulálpur Bridge	This is a fine Muhammadan bridge over a khál on a village road connecting Pannam with the district road from Hájigañj to Byda Bazar. It has three arches, the middle arch is higher than those at the sides and is intended for the passage of boats. The bridge is very old. The roadway is very steep and is formed of bricks circularly arranged. There is also a smaller bridge leading from the same road over a branch khál to the main street of Pannam village. The roadway of this bridge is also formed of bricks arranged circularly and kept in place by several large pillars of basalt laid flat at the toe or end of the arches. This bridge has towers at its sides which originally flanked a gate-way.
29	Do. ...	Áminpur, Sonárgaon.	Residence ...	In Áminpur lie the ruins of the abode of the royal karori, or tax-gatherer. Like all old ruins, they are said to contain fabulous treasures protected by numerous snakes. A descendant of this family whose name is Káli Prasád Karori still resides in the neighbourhood; close to his residence are the ruins of an old Hindu building, the only one existing in Sonárgaon. It is called Jhikoti, and is a building having an elongated domed roof formed of concrete and walls pierced with numerous openings. It was formerly used for religious purposes.
30	Do. ...	Goaldi, Sonárgaon	Abdul Hámid's mosque.	This is a comparatively modern structure. Its kitaba bears the date A. H. 1116.
31	Do. ...	Ditto, ditto ...	Mosque ...	About a hundred yards to the south of the above is the oldest mosque in Sonárgaon. The residents call this old mosque <i>purána</i> or old mosque. Its kitaba has fallen out, but has been carefully preserved in the interior. On this stone is inscribed the name of Alauddin Husain Shah, A. H. 995. This monarch being an Arab assumed the title Sherif Mecca, but in this inscription he is designated "Hasabi," or Persian from the place of his nativity. The interior of the mosque is 16½ feet square. The four walls, as they ascend, give place to the eight walls of an octagon. At each corner are quarter domes or arches, and the dome rises from the pendentives. As usual there are three <i>mihrahs</i> or arched recesses. The centre one is formed of dark basaltic stones beautifully carved and ornamented with arabesque work. The two side ones are of brick, boldly out and gracefully arranged. The bricks in the archways have been ground and smoothed by manual labour. The pillars at the doorways are sand-stone, evidently the plunder of some Hindu shrine. Until thirty-four years ago this mosque was used for

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Under the custody of Rám Chandra Poddar, Guru Chandra Poddar, and others of Pannam, who are well-to-do men and could easily keep the bridge in good order if so inclined. At present they are doing nothing for the protection or preservation of the bridge. The Collector hopes to get it taken over by the District Board as well as the smaller bridge.	The extremities of the paved roadway of the bridge about 22 feet on each side have sunk a little, but this settlement took place long ago, and there seems to be no danger that it will go further. Some trees have grown into the face of the bridge which should be rooted out. The bridge, has been much affected by the action of saltpetre, and requires repairs. New brick-work is needed in places, and soorkoe plaster and pointing are also required. The cost of repairs will be about Rs. 410.	ii b	
.....	.....	iii	
It is used by local worshippers who have abandoned the old one, and it is maintained by the Muhammadan inhabitants of the locality.	In good preservation	ib	
.....	This mosque is built of red brick. Its exterior was formerly ornamented by finely carved bricks in imitation of flowers, but neglect, and the lapse of centuries have left few uninjured.	ii a	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
32	Dacca ...	Pathorghata, thana Srinagar.	Mosque of Unwar.	worship. • The makhadin or servant having died, no care was taken of the building. The dome threatened to fall in, so the worshippers migrated to the modern mosque. The Masjid was built in Hijri 1102, i.e., 207 years ago, by one Unwar, a courtier of Emperor Alimgir Shah (Aurangzeb), and bears an inscription in front. It is 34' x 20' outside measurement, has one central dome and a smaller one on each side.
33	Do. ...	Rájbári, thaná Munshiganj.	Math (tower)	It is situated about 2 miles to the south-west of the Rájbari outpost. It is a monumental tower of brick masonry built, it is said, over the funeral pyre of the mother of Chánd Rayya and Kedár Rayya who were about 300 years ago some independent princes of the locality. It is known as the Rájbari math. It measures 30 feet square at base and about 80 feet in height and has a small room within it. The dimensions of the math are large and its proportions elegant. It stands up as a conspicuous landmark visible for many miles across the Ganges on the south and the Megná on the north. The passenger steamers passing up and down the Ganges between Dacca and Goalundo have this math in sight for for 4 or 5 hours, with an interval in the middle, as they pass it first going down the Ganges, and afterwards again after rounding the point at the junction of the rivers, as they got up the Megná.
34	Do. ...	Rámpál, thaná Munshiganj.	Bábá Adam's tomb and mosque.	The tomb is a common plastered brick sarcophagus, standing on a platform 25 feet square. The mosque is the only old building in Rámpál. Its outside measurements are 49 feet long by 38 feet wide and the inside measures 33' x 22'. There is a tradition that the Burmese during their invasion took away the large pieces of stone from the corners of the walls, the jambs of the doors and the springing points of the domes. There is a stone inscription on the front of the building in a character no one in the neighbourhood can decipher. Tradition gives the date of erection as A. H. 888 or 424 years ago.
35	Do. ...	Mirkadim, thaná Munshiganj.	The Valláli bridge.	This is a strong structure of masonry and stands upon the Mirkadim khál. It is said to have been built by Rájá Vallál Sen before the conquest of Bengal.

DISTRICT--continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
It is now under the charge of a Mollah or priest by name Jikan Khan, who lives near the mosque and enjoys an annual rent of Rs. 12-2 and the product of two pieces of rent-free pirottar land. It is used for daily prayer, and the above income goes to meet the expenses of lighting and mats, &c., that are used during the prayers.	It is in a good state of preservation and is said to have been repaired to some extent about 20 years ago by one of the inhabitants of the locality who is now in indigent circumstances. The late repairs have greatly improved the mosque, but some plants need roofing out, and some doors and repairs to floor are required. The cost of the repairs will come to about Rs. 250. Nawab Ashannullah Bahádur has supplied the amount, and the District Engineer is having the work done.	ii b	
It is not a place of worship and not in the custody of any particular person or used for any particular object.	It is neglected and much dilapidated. Large trees have grown in the masonry, and some of them have borne fruit. Saltpetre has also eaten away the plaster. It is only the strength of the masonry which has kept the Mot still standing. It has been estimated that the cotton trees can be eradicated and the pointing renewed for Rs. 700, towards which the Collector has raised Rs. 500. The District Engineer will see the work done.	ia	
The mosque is in charge of Ainuddin Khandkar, Muhammad Faizuddin Khandkar, and Mafizuddin Dewan, who live near the mosque and enjoy the produce of about 10 bighás of rent-free land for its maintenance. It is still used for worship and is much revered as a sacred place in the neighbourhood.	It is in a very dilapidated state. It has two stone pillars in the centre, which with the surrounding walls support a roof with six domes. Three of these domes have almost entirely fallen in, another is severely shattered, and the two last are intact. The whole of the building is overgrown with large trees, the roots of which have penetrated deep into the masonry, and the building cannot be repaired.	iii	See pages 132 to 135 of Vol. XV of the Archaeological Survey Reports.
It is still used by pedestrians who cross the bridge over the narrow top of the wing walls.	The two south wings have fallen down, and the cut-waters are cracked. The whole structure	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
36	Dacca	Táltollah, tháná Srínagar.	Bridge	<p>by the Muhammadans. If this is correct, it is about 800 years old. It consists of a centre Gothic arch 14 feet span and 28 feet in height above the bed of the khál, with two side arches of 7 feet 3 inches span each, and 17 feet high. It is a fine bridge.</p> <p>The piers are 6 feet thick. The wings are straight back, and the whole length of the bridge is 173 feet. The abutments, piers, and arches, and the two north wings are entire.</p> <p>This bridge is also said to have been built by Rájá Ballál Sen. It is over the Táltollah khál. The capital of the Hindu Rájás was at Rámpál about two miles to the east of Munshigañj. Both this and the Mirkadim bridge stand in a direct line westward from the capital, over two parallel kháls, and it is said that they stood on a line of road running from the capital westward to the bank of the Pádmá river. It consisted of three arches of masonry, of which 2 were of 15 feet opening each and the other of 30 feet. The larger arch was blown up by gunpowder during the first years of the English rule, so as to secure direct communication between Calcutta and Dacca, for large boats for the conveyance of troops, &c., to the Eastern frontier and for the Burmese wars.</p>

(2) MYMENSINGH

37	Mymensingh	Goiyaripa near Sherpur, in Jámálpur sub-division.	Fort ruins	<p>An old fort built of mud. It has no architectural pretensions, but is of considerable size. It was built not less than 350 years, (and probably about 500 years) ago as an outpost, it is said, to check the incursions of the hill tribes. It is encompassed by three walls divided by two ditches, one between the outer and middle and the other between the middle and inner walls. There are four gates on the four sides of the fort. The east gate is called <i>Koomdooári</i>; the west gate is called <i>Panidooári</i>; the south gate <i>Syám Shakardooári</i>, and the north gate <i>Khirkidooári</i>. Two pieces of stone are lying near the <i>Panidooári</i>, and they are supposed to be a part of a door. A tombstone of Amir Hushen Sháh still stands within the fort. A big stone with an inscription in Arabic characters, which was placed on the tomb, was taken to the Asiatic Society, Calcutta in 1871. There is a boat-shaped island between the southern and western interior ditches called by some "Kosha" and by others "Dingá." There are several ponds within the fort, of which the <i>Mati Miab Talao</i> is well known. It is said that a powerful hillman lived in this place who would</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>The feat, however, is very dangerous.</p> <p>It is still used by people of the neighbourhood, who walk with extreme danger over the shattered arches and a light and narrow wooden footpath thrown across the demolished arch.</p>	<p>is overgrown with large trees which have taken root in the masonry. The bridge needs thorough repairs, which will cost about 8,000 rupees. With such repairs the structure would be worth about 50,000 rupees, and the Collector thinks the work should be undertaken by the District Board.</p> <p>The gunpowder has totally destroyed the larger arch, and has so much shattered the other two arches and the piers that the restoration of the bridge is hopeless.</p>	iii	

DISTRICT.

No custodian ...	In a ruinous state, and there is nothing about it worth preserving.	iii	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
38	Mymensingh	Keshoregange ...	Temple of Lakshmi Nārāyan.	<p>oppress travellers, and one Humaun Sha Amir killed him and built a fort here. Other say that Humaun Sha Amir, who was a nephew of the Emperor of Delhi, took refuge here from fear of the Emperor. During the quarrel between the Rājā of Kuch Bihār and Patkoor the Governor of Bengal, Mānsingha, put up here for a short time. The following is a copy of the translation made by the late Professor Blochmann of the stone inscription in the possession of the Asiatic Society:—</p> <p>“In the name of God, the merciful, the clement! There is no God but Allah. Mahomed is Allah’s prophet * * * There is no God but Allah *. Mahomed is Allah’s prophet * * * O God, bless Mahomed, the elected, and Ali, the chosen, and Fatimah the pure, and Hasan * and Hussain * built * the King of the age and the period Saifuldunaja Waddin Abdul Muzaffar Firoz Shah, the King—May God perpetuate his kingdom and his rule! This (vault) was completed in the blessed * * * Ramjan 8 * *.”</p> <p>The slab of this inscription was in the Museum of the Asiatic Society, Calcutta having been sent down by Babu Harā Chandra Chaudhuri of Sherpur. It is of granite and measures 4 feet by 2 feet, but the letters are very indistinct, and many are hopelessly broken away. The inscription seems to have belonged to a vault. In each corner of the slab is a square, containing the name of one of the first khalifas; the two squares on the left and those on the right are joined by vertical lines, but the letters between each set of squares are illegible. The slab was entire, but an elephant put his foot on it, and the right side of the stone broke in two. The inscription itself consists of only four lines.</p> <p>This shows that the vault to which this inscription belonged was constructed in the reign of the Emperor Firoz Shah, who ruled from 1351 to 1388. This monarch is said to have been celebrated for his public works, and this fort was probably one of those works.</p> <p>This temple consisting of 21 pinnacled structures, together with other adjoining buildings, viz. (1) the Jaltuñgi (summer house), (2) the Rāsbāri, (3) the Durgā mandir, (4) the Sib Mandir, and other smaller structures was erected about 150 year ago and are all dedicated to the god Lakshmi Nārāyan. They are known by the common name of Deb Mandir. Four tanks were also dug. One of these was a large piece of water, 265 yards in length by 142 yards in breadth. It is situated on the east of the temple of Lakshmi-Nārāyan. The Jaltungi or three-storied building rises from the bed of the tank in question. The temple of Lakshmi Nārāyan and its adjoining buildings cover an area of 9,216 square feet. There are two inscriptions in Sanskrit in the big temple, a considerable height from the base. Some of the letters are obliterated.</p>

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of Babus Lalit Bihári Roy and Rám Kumár Dás.	Two of the buildings are in ruins.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
39	Faridpur ...	Khábáshpur, tháná Faridpur.	Mosque ...	Built by the great-grandfather of one Meheráli Khundakar of Khábáshpur, who was known as a fakir or darvesh amongst the people of his time.
40	Ditto ...	Mekchámi, tháná Baliakunḍi.	Temple of Bangsa Gopál.	Built about 200 years ago by one Ajodhyárám Sen of the Baidya caste and dedicated to the family deity Bangsa Gopálji.
41	Ditto ...	Batkamari, tháná Maksudpur.	Temple ...	Built about 100 years ago by one Subodha Roy, forefather of Jajñesvar Sáhá of Batkamari. He intended to set up a Hindu idol named Siva in the temple, but did not succeed in doing so.
42	Ditto ...	Chucha, tháná Maksudpur.	Dolmañcha temple.	Built about 70 or 80 years ago by one Padma Lochan Datta of Chucha for performing the Doljátrá. It is known as Dolmañcha.
43	Ditto ...	Pathrail, tháná Bhañga.	Mosque of Abda Khanḍakar.	Built about more than 200 years ago by one Abda Khanḍakar of Pathrail for the purposes of namaz or prayer.
44	Ditto ...	Azampur, tháná Pangsa.	Mosque of Nasir Shaik.	Said to have been built some 200 years ago by one Nasir Shaik, a kotwal in the service of Rájá Rámjiban Roy of Nator, when the parganá Belgáchi was included in the zamindari of the Rájá.
45	Ditto ...	Mathurápur, tháná Belgáchi.	Temple ...	Said to have been built about 200 years ago by one Sañgrám Shah of the Baidya family for dedication to some deity, but as one of the masons employed in its construction accidentally fell down from the steeple and died, it was abandoned.
46	Ditto ...	Dhobádāñgá, tháná Bhusbana.	Temples of Madan Mohan and Kessab.	Built about 300 years ago by one Durlabh Chandra Shaha of Dhobádāñgá. Two Hindu idols, one named Madan Mohan Thákur and the other thákur Kessab, were worshipped in these two temples. At the time of the Doljátrá and the Rásjátrá, two Hindu festivals, many people used to gather at the place, and the ceremonies were performed with great éclat.
47	Ditto ...	Naliá Jámálpore, tháná Baliákándi.	Temple of Jaya Durgá.	Built about 100 years ago by one Krishna Rám Chakravarti of Naliá and dedicated to the goddess Jaya Durgá.

(4) BACKERGUNGE

48	Backergunge	Bibi Chini, outpost Niámatí.	Bibi Chini's Mosque.	An old mosque raised on an artificial mound of considerable size and height. It is said to have been built by Bibi Chini, sister of Niyamatullah, who founded Niámatí, and is evidently a relic of the time when the Muhammadans first settled in the district. It remained hidden in the jungle for centuries and was discovered at the time when the Sundarbans were cultivated.
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DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In charge of Meheráli Khundakar of Khábáshpur and not used for any purpose.	In a dilapidated state. Is not much taken care of. Requires repairs.	ii b	
The present owner is Basanta Kumar Sen. The temple has now been abandoned.	Overgrown with trees. Cost of repairs beyond the means of the present owner.	ii b	
In charge of Jájnesvar Sáhá, but not used for any purpose.	Plants have grown over the top of the temple. Requires repairs and whitewashing.	ii b	
In charge of Nirmala Sundarí, daughter of Ráj Kumár Datta of Chucha. Not used for any purpose.	Has been broken in places and is overgrown with jungle. Repairs required.	ii b	
In charge of Abdul Rezzaque, son of Khandakar Neyazuddin, but not used at present.	Ditto ditto ...	ii b	
The present owners are the zamindars of Belgáchi, Maulavi Faiz Bux Chowdhury and others.	In a bad state of repairs and overgrown with trees. The present owners are well able to undertake the necessary repairs.	ii b	
The present owner is Súrýa-kumár Lahiri of Korokdi.	In a ruined state overgrown with trees. The steeple has come down. The present owner is well able to pay for substantial repairs.	ii b	
In charge of Mathurá Náth Sáhá and Dino Náth Sáhá of Dhobádáungá. The idols have now been removed from these temples and they are not used for any purpose.	Both temples are broken in places and are surrounded by jungle. Require repairs.	ii b	
The present owners are Sashí Bhúshan Chakravartí and others of Naliá.	In a ruined state and the owners are not able to make the necessary repairs.	ii b	

DISTRICT.

Is situated in the zamindari of Babu Lála Rájendra Kumár Singh Chaudhari, of Bakshi Bazar, Dacca, and is in his khás possession. Is not used in any way now.	Ruined ...	ii b	
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(4) BACKERGUNGE

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
49	Backergunge	Koshba, tháná Gour nadí.	Mosque of Sabi Khán.	<p>Built by the man known as Sabi Khán. It is considerably superior in architectural merit to Bibi Chini's mosque. Its roof is supported by four stone pillars, which must have been brought from a great distance.</p> <p>There is a curious belief in the locality that of the four stone pillars which support the dome, one gradually decays and is reduced in size. After a few months the pillar again gradually reaches its original dimensions while another pillar decays. This process goes on in the four pillars. To test this legend the District Engineer, according to the Collector's instructions, has taken dimensions of the pillars as he found them on the 11th April 1895. These dimensions will be checked on his next visit.</p>

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Is in the custody of Kazi Go- lám Mastafá, <i>alias</i> Madh Kázi.	Ruinous 	ii b	

5. CHITTÁGONG

CLASSIFI

[See Government of India, Home Department

I.—Those monuments which, from their present condition and historical or

II.—Those monuments which it is now only possible or desirable to save
the exclusion of water from the walls, and the like.

III.—Those monuments which, from their advanced stage of decay or

I. (a) and II (a).—Monuments in the possession or charge of Government,
conservation.

I. (b) and II (b).—Monuments in the possession or charge of private

(1) TIPPERÁ

(2) NOÁKHÁLI

(3) CHITTÁGONG

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Chittágong	Chikundandi, tháná Hathazari.	Mosque ...	Supposed to have been built 500 years ago ...
2	Ditto ...	Futtehpur, tháná Hathazari.	Ditto ...	Ditto ditto about 400 years ago ...
3	Ditto ...	Hathazari ...	Ditto ...	Supposed to have been built 300 years ago by a chief Muhammadan officer of the Nawab.
4	Ditto ...	Musojidda, tháná Kumariá.	Ditto ...	Supposed to have been built 400 years ago ...
5	Ditto ...	Khadimpará, tháná Kumariá.	Ditto ...	Supposed to have been built 400 years ago by one Abid Shaha.
6	Ditto ...	Katgar, outpost Sitákund	Temple of Barabákuṇḍa.	Built about 400 years ago ...
7	Ditto ...	Sitákund Hill ...	Temple of Sambhunátha.	Twenty-four miles to the north of the town of Chittágong, on the western slope of the Sitákund or Chandranáth hill, there is a shrine dedicated to Siva, where a large number of pilgrims from all parts of Bengal gather annually on the occasion of the Siva Chaturdásí, the 14th day of the moon sacred to Siva (usually in February). There are numerous shrines surrounding Chandranáth.
8	Ditto ...	Anderkillá, tháná Town Station.	Jumma Mosque	After the conquest of Islámábád (Chittágong) by Nawab Shaista Khán, the Jumma Masjid was built on the hill at Anderkillá, under his orders by his son, Nawab Umed Khán, in the year 1078 Hijri, corresponding to 1661 A.D., for the performance of the rites enjoined by the Muhammadan religion. Subsequently, when Nawab Umed Khán left the district, it became dilapidated, owing to the indifference of his naibs and other officials. The English Government then took possession of it and by opening a door through a wall, converted it into a magazine for the storage of arms and ammunition. In the year 1853, corresponding to 1290 Hijri, the principal residents of Chittágong

DIVISION.

CATION.

Resolution No. 3—168—83, dated 26th November 1883.]

archæological value, ought to be maintained in permanent good repair.
from further decay by such minor measures as the eradication of vegetation,

comparative unimportance, it is impossible or unnecessary to preserve—

or in respect of which Government must undertake the cost of all measures of

bodies or individuals.

DISTRICT—*None*.

DISTRICT—*None*.

DISTRICT.

Custody or present uso.	Present stato of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Is in use and looked after by local Muhammadans.	Unexamined	ib	
Is in use and looked after by Mustan Shaha.	In ruins	ii b	
In use and looked after by one Maghul Fakir.	Unexamined	ii b	
In use and looked after by Syed Rahaman and Muhammad Rahaman.	Ditto	ii b	
In use and looked after by Khadim Akamatulla.	Ditto	ii b	
In use. In charge of Mohant Rám Chandra Bháratí.	Good	ii b	
In use. In charge of Mahanth Kishorban.	Worthy of conservation ...	ii b	
In use. It is looked after by Chowdhuri Sultán Ahmad Khan, the grandson of the late Maulvi Muhammad Hamid- ulla Khan.	Good	ii b	

(3) CHITTAGONG

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				headed by the late Maulavi Hámidullah Khán, petitioned the Government for the restoration of the mosque to the Muhammadan community, and Government having granted their prayer in the year 1855, i.e., 1272 Hijri, it has since been used as a mosque.
9	Chittágong	Chaumoháni, tháná Town Station.	Wali Khán's mosque.	Built in 1150 Maghi Era (1790 A. D.) ...
10	Ditto ...	Rahmatgañj, tháná Town Station.	Kadam Mubarak Mosque.	The Kadam Mubarak mosque was built by Nawab Muhammad Eyasín Khán at Rasul Nagar in Chittágong town in the year 1136 Hijri, corresponding to 1719 A.D.
11	Ditto ...	Bág Hámzá, tháná Town Station.	Hámzá Khán's Mosque.	This mosque called by the name of Hámzá Khán and situated at village Bág Hámzá was built by that Nawab in the year 1093 Hijri, corresponding to 1676 A.D.

(4) SOUTH

12	South Lushai Hills.	Lungten Range	Tomb of Kuki Rájá.	Here are the ruins of a Kuki Rájá's grave. The shape of the tomb, which is built of stone, is that of a cross, with one arm in ruins. The dimensions of the main line being 30 feet by 8 feet, and of the arms about 15 feet by 8 feet.
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(5) CHITTAGONG

13	Chittágong Hill Tracts.	Myani valley ...	Tanks ...	There are four tanks, each with four gháts of brick masonry. There are also relics of an old brick building. The banks of the tanks are now covered with trees, and the whole place is overgrown with jungle. The local history is that at the Muhammadan conquest of Tipperá this place served as a shelter for the Tipperá Rájás and their families.
14	Ditto ...	Matamori valley	Ditto ...	The Matamori valley is said to have been at one time the seat of the ancestors of the present Chakma Chief. In a village there on the Toinkheong there are remains of masonry work, a shrine, and a broken statue of Gautama and a tank.
15	Ditto ...	Alikadam, outside the Government Forest Reserve	Ditto ...	At this place there are eight tanks and marks of an old road running along the southern bank of the Matamori.

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In use. Trust Fund exists ...	Good. No drawings, plans or photographs of any kind exist.	ib	
In use and looked after by Maulavi Abdus Sobhán, the present matawalli.	Good	iib	
In use and looked after by the villagers.	Do.	iib	

LUSHAI HILLS.

In no one's charge ...	Unexplored and unknown ...	iib	
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HILL TRACTS.

.....	iii	
.....	iii	
.....	iii	

6. PATNA

CLASSIFI

[See Government of India, Home Department

- I.—Those monuments which, from their present condition and historical or
 II.—Those monuments which it is now only possible or desirable to save
 the exclusion of water from the walls, and the like.
 III.—Those monuments which, from their advanced stage of decay or
 I (a) and II (a).—Monuments in the possession or charge of Government,
 conservation.
 I (b) and II (b).—Monuments in the possession or charge of private bodies

(1) PATNA

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Patna ...	Patna City ...	Ruins of Maurya Palace.	This was the ancient Pátaliputra, which became the capital of Magadha after the fall of Rajgriha. Here the Greek Ambassador, Megasthenes, resided, at the court of Rájá Chandragupta. Asoka, his grandson, held here the third Buddhistic Council. The Pañcha Pahari and other mounds are associated with Buddhistic history.
2	Do. ...	Ditto ...	Sher Shah's Mosque.	This masjid is known as Sher Shah's and is undoubtedly the oldest in the city.
3	Do. ...	Ditto ...	Chamni Ghát Mosque.	This masjid near Chamni Ghát was once very fine and ornamented with glazed tiles; it is still in good order and ought to be kept up.
4	Do. ...	Ditto ...	Khajai Kalan's Ghát Mosque.	The masjid near Khajai Kalan's Ghát and the adjacent tomb and gateway are objects of interest and worthy of preservation; they date to Aurangzeb. The roofing of the dargah is curious, and there must have been once stone lattice work enclosing the tomb. The masjid is plain.

DIVISION.

CATION.

Resolution No. 3—188—83, dated 26th November 1883.]

archæological value, ought to be maintained in permanent good repair.
 from further decay by such minor measures as the eradication of vegetation,
 comparative unimportance, it is impossible or unnecessary to preserve—
 or in respect of which Government must undertake the cost of all measures of
 or individuals.

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	.....	...	For the early history of Patna City, see pages 452-454 of Vol. I of Cunningham's Ancient Geography of India. See also page 35 <i>et seq.</i> of Vol. I of Martin's Eastern India. Also pages 65-69 of Hunter's Statistical Account of the Patna district. Also the pamphlet entitled "Discovery of the exact site of Asoka's classic capital of Pataliputra" by L. A. Waddell, M.B.
.....	Is still in good order. It is repaired annually by a subscription raised in the neighbouring mohullah.	ib	
.....	The mosque itself is in tolerably good repair. It lies in the land of one Mohamad Yahia, a Vakil practising at Bankipore. On the southern side stretch the old cloisters of the Madrasah. These cloisters have been greatly disfigured by various huts and accretions which have sprung up within the compound. This is a matter for very great regret, as the cloisters are extremely fine with roofs of excellent architecture. Some improvements have been effected by the Muhammadans of Patna City, but very much still remains to be done.	ib	
.....	The mosque receives petty repairs yearly, the cost being paid by subscription. The adjacent tomb is now dilapidated, and the District Magistrate has very little hope of its ever being again repaired.	ib	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
5	Patna ...	Patna City ...	Sculptures of goddesses.	<p>There is a broken figure of a goddess now smeared with paint by worshippers, who have great faith in the healing power of the adjacent well.</p> <p>Further west of Nayatolá lies a double-faced figure, Dumukhiá-deví. The figures, those of Máyádeví, hold a tree on one side and a bunch of plantains on the other. This is one of the most interesting sculptures in Patna, and is in a very fair state of preservation. Two of the figures are said to have been dug up in the neighbourhood and to be now in the possession of Lyakut Miyan of Kumkrar. There formerly existed a shed covering this figure. It has now become dilapidated, and the pañchayat are collecting subscriptions with a view to reconstructing it.</p> <p>To the north of Nayatolá lies Ghomah Mahadeo with two "maṭhs," containing figures of the goddess Sítá, one riding on a donkey and the other on a horse. Of these figures the first is broken, but the second is in good repair, the goddess holding in one hand a broom and in the other a box of sindur. This latter figure is said to be only some thirty years old.</p>
6	Do. ...	Ditto ...	Temples of the Great and the Little Pátanesvari.	<p>The only places of worship at all remarkable among the followers of the Bráhmans are those two temples. The great goddess is said to have been placed in her present situation by Pátali, daughter of Rajah Sudarsan, who bestowed the town, now called Patna, on his daughter, and she cherished the city like a mother, on which account it was called Pátaliputra, or the son of Pátali. The buildings are small. The former temple, viz., that of the Great Pátanesvari lies in the jurisdiction of the Mahárájgunge outpost, and the little temple in the jurisdiction of Chowk.</p>
7	Do. ...	Ditto ...	Fort ...	<p>It is rectangular in plan, about a mile and a half from east to west, and three-quarters from north to south. It was constructed by Arzim, grandson of Aurangzeb, probably on the site described by Megasthenes. It has bastioned walls on the three sides, the north side, that is on the river, being open.</p>
8	Do. ...	Ditto ...	Tomb of Pir Shah Arzani.	<p>The chief place of actual worship among the Moslems of Patna is the monument of Shah Arzani, about the middle of the western suburb. He was a native of the Punjab, and after a long residence died here in the year of the Hijri 1032. The proprietors are the chelás or disciples of the saint, and not his descendants, and all of these holy persons have abstained from marriage. There are considerable endowments from which food is given daily to from 50 to 200 fakirs.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Is in the charge of one Gobind Dusad, who makes what he can out of the worshippers.	ii <i>b</i>	
.....	<i>ib</i>	
.....	Both are in good order	<i>ib</i>	See page 42 of Vol. I of Martin's Eastern India.
.....	See pages 35 to 43 of Vol. I of Martin's Eastern India.
.....	See pages 41 and 42 of Vol. I of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				Every Thursday night from 100 to 500 pilgrims, Moslems and Hindus, many of them from a distance, come to intercede with the saint for his assistance and make offerings. In the month Zikad there is an annual fair (Melá) which lasts three days. On the first, people apply to Shah Sujawol; on the second, to Vasant; and on the third, to the great saint, the two former having been among his successors, and the latter of them, it must be observed, has a Hindu name. About 5,000 votaries attend. Adjacent to the tomb is an Imámbará, where 100,000 people assemble with the pageantry used in celebration of the grandsons of the prophet. Near it is a tank dug by the saint, where once in the year, 10,000 people assemble, and many of them bathe. A public crier calls the people to prayers, but few or none assemble, those who are roused to pray by the crier perform their devotions on the spot where they happen to be at the time.
9	Patna	Patna City	Tomb of Pír Bahor.	The only other place of worship among the Moslems at all remarkable is the monument of another saint named Pír Bahor, which was built about 200 years ago, but it is only attended by a few in its vicinity. At one time it belonged to a widow, who, after her husband's death, acted as Pirzadah for the families who were wont to require the assistance of the deceased.
10	Do.	Bankipore	Gola (Granary)	<p>This structure, consisting of a brick building in the shape of a bee-hive, was re-erected in 1786 as a store-house for grain as part of a plan to guard against famines, the intention being to build such granaries throughout the district in which grain might be stored in years of plenty as provision against years of dearth. The granary at Bankipore was, however, the only one built in the district, and it was never filled. From a reference to entry on page 102 of the list for the Presidency Division it will be seen that a granary was also erected in Fort William. The building at Bankipore is an enormous structure; the walls are 12 feet thick, and are pierced by four doors, one to each side. Two spiral flights of stairs lead to the top, where there is an opening for filling in the grain, which is closed with a stone slab. Over one of the doors is a marble tablet which bears the following inscription:—</p> <p>“No. 1.—In part of a general plan ordered by the Governor-General in Council, 20th of January 1784, for the perpetual prevention of famine in these provinces, this granary was erected by Captain John Garstin, Engineer. Completed on the 20th July 1786. First filled and publicly closed by .”</p> <p>The gola has never been filled, hence the space in the inscription still remains blank, and the building stands a useless monument of a mistake, inasmuch as the doors at the bottom open inwards.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	..... on '44	...	See page 42 of Vol. I of Martin's Eastern India.
.....	.....	...	See pages 315-317 (with woodcut) of Vol. I of Bishop Heber's journals. See page 69 of Hunter's Sta- tistical Account of the Patna district. Also article in the Calcutta Englishman, dated 22nd March 1895, headed "An histori- cal city of India."

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
11	Patna	... Maner	... Tomb of a Muhammadan saint.	<p>The building is worth a visit, if only to hear the wonderful echo within it which has an eerie effect, to hear it to advantage the doors must be closed and the visitor should stand in black darkness. Every movement of his foot on the floor or his lightest whisper beats in hundred fold repetitions on his startled ears.</p> <p>The Captain Garstin, whose name is given as the Engineer, rose to the rank of Major-General, and died on the 16th February 1820, being interred in the South Park Street Cemetery, Calcutta.</p> <p>This tomb is well known. It is the tomb of a Muhammadan saint and is in the custody of a Musalman religious teacher, who is called the "Shah Sahib." It is situated on the side of a large tank. The tank is filled by the river Sone during the rains, when water enters through a culvert in the north-west corner of the tank, which thus filled contains water throughout the year. The sides of the tank are lined with brick wall, with steps here and there, but no extensive ghâts. The earth obtained from the excavation of the tank was heaped up on the four sides, and on the top of the high banks thus formed the Bari Dargá and the Choṭi Dargá have been erected. The Bari Dargá contains a number of small tombs, but nothing apparently of importance. The Choṭi Dargá, the earthwork of which is supported by exterior brick walls, contains the large tomb with gateways on the north and west sides (connected by a row of flat roofed buildings open towards the interior) and a number of small graves. At the south-east corner of the platform is a <i>chatri</i>, of which the roof has fallen. The north gateway is approached from the outside by a flight of stone steps. The doorways consist of pointed arches of several orders. The centre of the gateway between the only outer and the only inner door is roofed with a dome, which is in good order. The side rooms were roofed with stone slabs, most of which have fallen; there were also projecting windows or short balconies built out on corbelled stone beams, but much of this has fallen. The dome is built of brickwork, in which some plants are growing. The rest of the gateway is faced with stone. The west gateway is somewhat similar.</p> <p>The large tomb has a plinth about 3½ feet high. A large dome forms the roof of the centre, and there were four smaller ones at the corners: the space between them is covered in with stone slabbing, which is in good order except on the south side, where it has cracked and is supported by wooden poles. All the pillars supporting this roof are greatly corbelled out at the bottom. The dome was originally covered with blue enamel, but little of this now remains;</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Unknown ...	<p>In good order. There were formerly 8 Gumtis, 2 on the north, 2 south, 2 east and 2 west: out of which those on the south and north and one on the east have fallen down. At present there are only 3 Gumtis, 2 on the west and one on the east. The Gumti on the east requires repairs. These Gumtis are on brick pillars. The culvert through which the Sone water enters into the tank has been filled with sand, leaving a very narrow passage for water to run in at flood seasons. The water passes out through another culvert. The mud in the tank has become very dirty. The brick walls on the four sides of the tank need repairing. The upper portion of the large tomb, above the gateway on the north of the tank is in bad condition and part of it has fallen down. Some work is annually done on it by Government. Unless it is thoroughly repaired, the whole building, &c., will fall down in a very short period.</p>	iib	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Tomb of Hazrat Mukdum.	<p>the brickwork being visible in parts, especially on the south side. Wide sunshades of projecting stone slabs run round the building. The inner walls are pierced by three openings on each side, except on the south side, where the doorway occupies the place of the central opening. Above are two courses of small arched windows. All of these openings are filled in with screens of perforated stonework. The square formed by the four walls and the dome is turned into an octagon by large stone beams carried across the corners : those beams are supported on pillars standing against the side walls and corbelled out at the top.</p> <p>The actual tomb of Hazrat Mukdum is very large, though low and of no pretensions. It is covered with a cloth.</p> <p>The domes are built of brickwork, plastered over ; the outside walls are entirely covered with stone, apparently chunar sandstone : the pillars are also of stone. There are several small trees growing on the roof. The guardian says that he can collect very little money for repairs.</p> <p>Though of a comparatively small size it is of great beauty. The style of architecture is very different from that of the tomb of Sher Shah, or that at Shamsheernagar. Stone beams supported or corbelled on pillars everywhere take the place of arches. Possibly Hindu workmen were employed during the building. It is said that part of the stonework was prepared in Guzarat ; perhaps some of the stone-cutters came from there. The tomb should certainly be preserved, and the expense of doing so need not be great, after the broken stone slabs have been removed.</p>
12	Patna	... Maner	... Tomb of Makhdoom Ahamed Yahya Manaree.	This building was constructed by Ibrahim Khán, Subádár of Gujrat, in 1013 Hijri. Makhdoom Ahamed appears to have been a saint of great reputation, who died in the year 690 Hijri, and was his spiritual preceptor.
13	Do.	... Do.	... Tombs of Makhdoom Shah Doulat Manaree and Subádár Ibrahim Khán.	This building was also constructed by Ibrahim Khán, in commemoration of his spiritual advisor, Makhdoom Shah Doulat Manaree. There is no doubt that this tomb is one of the finest in Bihar. The whole building is constructed of stone, the ceiling is covered with inscriptions from the Korán, and the cost of its construction must have been enormous. In the centre is the tomb of the saint, and the tomb of his wife on the east. It was built by Subadar Ibrahim Khán in 1017 Hijri during the lifetime of his spiritual preceptor (seventh in descent from Makhdoom Shah). After finishing these buildings, Ibrahim Khán commenced to build his own tomb, &c., which he could not finish, as he died before his spiritual preceptor and was allowed a place in his preceptor's tomb on its west side.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classif- ication.	REMARKS.
6	7	8	9
.....	In ruins and beyond repair ...	iii	
.....	Lately repaired by the Public Works Department.	ii _a	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
14	Patna ...	Maner ...	Tank ...	This tank was excavated at the same time that the foregoing buildings were erected by Ibrahim Khan. It covers an area of over five acres, with a tunnel at the north-west corner (from the Sone river, which then flowed past the town of Maner, but which has now left its former bed) for the purpose of filling it with Sone water. The beautiful bathing ghats on the north, east, and south banks are out of repairs, excepting the ghat on the west bank, which has been repaired of late, but partially. The silt clearance of this tank might confer a great boon on the public, but the cost would be about Rs. 8,000.
	Do. ...	Baragaon (Nálandá.)	Monastery ...	Baragaon has been identified with Viháragrám, on the outskirts of which, more than a thousand years ago, flourished the Nálandá monastery, the most magnificent and the most celebrated seat of Buddhist learning in the world. When the cave and temples of Rajgir were abandoned, the monastery at Nálandá arose in all its splendour on the banks of the lake of Baragaon. Six successive kings vied in its embellishment. Lofty pagodas were raised in all directions; halls of disputation and schools of instruction were built between them; shrines, temples, and topes were constructed on the side of every tank and encircled the base of every tower; and around the whole mass of religious edifices were grouped the four-storied dwellings of the preachers and teachers of Buddhism. The monastery, or, more strictly and correctly speaking, the University of Nálandá, was, as it were, a circle from which Buddhist philosophy and teaching diffused itself over Southern Asia. It was here that Áryadeva of Ceylon attached himself to the person of the great teacher Nágárjuna and adopted his religious opinions, and it was here that Hoien Tshang spent a great portion of his pilgrimage in search of religious instruction.
15	Do. ...	Begampur ...	Díghí Pokhar (Tank).	The following are the principal ruins:— Situating at about 300 feet to the south of the village of Begampur, is the "Díghí Pokhar," an enormous tank running due east and west for nearly a mile, and about a quarter-of-a-mile broad at the west end of which is a large square mound. This mound, it is said, contains the ruins of a Muhammadan fort. Two small Buddhist topes are situated immediately to the south of this mound. They are about 50 feet in circumference, and not more than six or eight feet high. Several fine Buddhist and Hindu idols, notably a crowned figure of Vishnu seated on his sacred bird (now in the Indian Museum), have been found in them.
16	Do. ...	Ditto ...	"Súrajpokhar" (Tank).	One thousand eight hundred and twenty-five feet south-west of the above two topes is a beautiful square tank known as the "Súrajpokhar," which

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	Some of the bathing ghats are out of repair.	ii a	
.....	... ..	...	See pages 95-96 of Vol. I of Martin's Eastern India. Also pamphlet published in 1872 by Mr. Broadley, then Assistant Magistrate and Collector of Patna. The vast and most interesting collection made by Mr. Broadley and Babu Bimalá Ch. Bhattácharji, and placed in charge of trustees, was considered well worthy of permanent preservation and was under the orders of the Local Government, brought down to the Indian Museum, Calcutta in April, May, and June of 1891, by Babu Púrṇa Chandra Mukherji.
Muhammadian Zamindar ...	The ruins at Baragaon and Begampur have been for ages a regular quarry for bricks, which are still dug out.	iii	See pages 4 to 10 of Mr. Broadley's pamphlet.
.....	.....	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Indra Pokhar (Tank).	<p>measures nearly 400 feet square. This tank was once flanked with a row of small topes on the north side, covered with massive brick cupolas, the ruins of which still exist in tolerable entirety. At the south-east corner of the tank was found a perfect heap of idols, all of great beauty, and the receding waters had laid bare an enormous and elaborately carved varaha, nine feet high and four feet wide, broken in two pieces: this is now in the Indian Museum.</p> <p>Immediately to the west of the tank are the ruins of a large tumulus. In 1871 two exceedingly beautiful carvings were discovered here,—a standing figure of Vishnu, three feet high and perfect, executed in a kind of green stone of peculiar appearance, and a slab five feet long, containing representations of the ten incarnations of Vishnu, eight inches in height: they are now in the Indian Museum.</p> <p>There are also eight mounds of ruins as below:</p> <p>No. I.—This is situated about 100 feet to the south-east of the tank mentioned above, and is surmounted by a luxuriant bur tree.</p> <p>No. II.—This lies due south of No. I, and at a distance of 1,200 feet. It is an enormous mound 600 feet in circumference and nearly 50 feet in height.</p> <p>No. III.—This is of greater extent, but less elevation, lying 790 feet to the south of No. II. Between Nos. II and III is a small modern brick enclosure containing five Buddhas and the broken "lion throne" of a sixth. One of these is of huge dimensions, not less than eight feet high, roughly executed, and in the usual attitude of Buddhist contemplation. All these figures are more or less broken. The largest of them is worshipped by the Hindus of the neighbourhood under the name of "Telá Bhándár" and "Bhairav."</p> <p>No. IV.—This is situated 300 feet to the south of the last-mentioned tumulus, and is 60 feet high, and more than 1,000 feet in circumference; it is the largest and most important of the mounds surrounded by a series of smaller topes, and forming the centre of the ruins of Baragaon.</p> <p>No. V.—This lies 300 feet south of the great central tope, and is about 600 feet in circumference, but of greater elevation than any of the rest. About 300 yards south-east of this mound is a tank called Indra-pokhar, which is about half a mile long.</p> <p>No. VI.—This is of inconsiderable size and height, lying 790 feet south of the fifth tope.</p> <p>No. VII.—Seven hundred and twenty feet due east of the great central tope (No. IV) is the seventh tope, an enormous mound nearly as large as the central tope itself, but of much less elevation. In</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>The zamindars of the adjacent lands, it is believed, own these mounds of ruins.</p>	<p>.....</p>	<p>ii b</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Pansokhar (Tank).	<p>the level plain between these two ruins is a mass of walls overgrown with scrub and jungle-covered hillocks, broken here and there by a square patch of scanty cultivation. These are the remains of the halls and courts of disputation, and of the dwellings of the teachers of the "right law."</p> <p>No. VIII.—Some distance south-east of the seventh tope are the remains of an eighth tope, now nearly reduced to the level of the surrounding plain.</p> <p>The east of the ruins is faced by the "Pansokhar." The modern village of Baragaon lies to the north of the ruins, and is in a line between the "Pansokhar" and the "Sūrajpokkhar."</p> <p>The great central tumulus (No. IV) was excavated in October 1871, with the following result:— The eastern, western, and southern façades were entirely uncovered, and the ruins laid bare. Raised a few feet above the plain was found an evenly paved court, nearly 100 feet square. This court was surrounded on all sides except the east by halls and buildings of every description, and these doubtless served as the dwelling-places, refectory, &c., of the recluses of the convent. In the centre of the court rose an enormous temple, 80 feet square, at base. The main fabric was composed of enormous bricks, each about one foot three inches in length, three inches thick, and ten inches wide, placed so close together that the cement which joined them was barely visible. The first two terraces of the building were uncovered, and appeared to be in a good state of preservation.</p> <p>The great entrance was towards the east (a custom still observed in the construction of the Buddhist temples in Tibet), and was faced by a terrace of stone 50 feet in length and composed of two rows of sandstone slabs, the first decorated by a simple triangle in the centre, and the second carved with a very beautiful geometrical pattern. These stones vary in length from seven to three feet, and are nearly a foot square. In the centre of this terrace, which is about six feet in front of the main building, is a flight of three steps exactly ten feet in length. The first court was of very considerable proportions, 50 feet by 26, and was covered by a stone roof supported by a series of 12 large pillars. These columns rested on a rough pedestal of unhewn stone, which disappeared beneath the floor, and then in a cruciform base, also separate from the pillar itself, but joined to it by a stone plug six inches long, one end of which pierced the former, while the other was embedded in the centre of the latter. Two of these pillars were recovered intact, and are of more elaborate workmanship. The cruciform base measures three feet each way, and the four arms are uniformly carved with a curious pattern.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	See page 7 of Mr. Bradley's pamphlet previously referred to.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>The shaft itself is seven feet eight inches high, of which one foot nine inches are taken up in the capital. The upper half of this consists of a simple square, and the latter of an oval band of a rich lace-like pattern. The rest of the pillar, down to one foot ten inches of the lower end, where it again has a base of oblong shape, is oval, having a circumference of three feet eight inches, and ornamented at regular distances by two bands of carving about twelve inches wide. Each band consists of two parts, the first exhibiting a row of flowers strongly resembling heraldic roses, and the second a series of conventional lions' heads. On each side of this covered terrace, but several feet behind it, is an elaborate brick moulding fourteen feet long and six and-a-half feet high, surmounted by a narrow terrace of the same material, approached on either side by three steps from the pillared court. This moulding has 16 turns, and is of the most graceful appearance. On each side of the entrance court, and above the narrow terrace, the main wall is still standing ten feet high. On the west side of the court was the great entrance door, which has fallen down. This doorway was of extraordinary beauty and measured 20 feet across and more than twelve feet high. It was composed of a series of 18 slabs, nine on each side, gradually lessening in height towards the centre, where they terminated in a narrow portal hardly three feet wide, and surmounted by a heavy slab decorated with elaborate carving. The whole of this enormous mass of sculpture rested on three great stones, $2\frac{1}{2}$ feet square and 22 feet in length. Each slab was joined to the next one by strong iron clamps, and the upper portion of each was joined to the lower in the same manner. The first two stones on either side were devoid of all ornament, and were placed nearly a foot behind the other slabs. The next pillar of the series (or rather what remained of it intact) was eight feet in height, twelve inches broad, and of enormous thickness. The first stone was of light-brown colour and of a soft and pliable nature, whereas this one resembled the hardest granite, and presented a curious variety of appearance and colour. The base of it was plain, and above it is a grotesque kneeling figure with a long beard and uplifted hands, supporting a canopy, above which rises a long line of geometrical pattern. Slab No. 3 is of black basalt, and is scarcely four inches wide. It is taken up entirely by the representation of two enormous snakes, one twining round the other. The next stone (No. 4) is of the same material, and is of unusually elaborate workmanship. A winding stem of flowery pattern-work covers its face, and from each side of it springs a lotus-like flower, which alternately forms the resting-place of a mystic bird or an elephant rampant. The fifth slab is plain. The sixth pillar is ornamented at the base with a female figure eight</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>inches high, from whose hands spring a winding branch of foliage and flowers, which stretches to the top of the lintel. On the base of this slab, on the south side, there is an inscription, of which an annotated translation and reading in modern Deva-Nāgri by Dr. Rājendra Lāla Mitra is given below :—</p> <p><i>Deva-Nāgri transcript.</i></p> <p>श्रीमन्महेश्वराक्षदेवराजो सम्बत् समुत्तरी । राधद्वारतन्त्रदेशधन्यायं प्रवरमानोवा येन या यौजनः परमो- पासक श्रीमन्महेश्वराक्षदेवराजो कौशाम्बी । वनिर्गन्तव्यं चरन् उत्तरी दुदन्तसुत श्रीपासादिनाय यद्वच सुखं नष्टमस्तु सर्वसन्त- रामेर तत्तु रक्षानाय तय ईती ।</p> <p>(Translation.)</p> <p>In the reign of Śrīmat Mahīpāla Deva, Samvat 913 (A.D. 856). This is a religious gift of Śrī Pālāditya, the son of Gurudatta and grandson of Haradatta, a follower of the noble Mahāyāna school, &c., a devout worshipper, who came from (the city of) Kausāmbī (wherein he was) the chief among the wise men of the auspicious Tailādhaka (clan). Whatever merit may accrue from this, may the same be to the advancement of the highest knowledge among the mass of mankind. The end.</p> <p>The seventh slab is a repetition of the third, and the eighth is of the same stone as the second, containing three large female figures, one above the other, each about 1½ feet high, and in the hands of each is seen a musical instrument similar in shape and size to the modern sitar. The ninth stone has a simple beading, and is surmounted by a heavy slab covered with carving. The two last slabs of the series, together with the one which covers them, formed the doorway which leads to the inner part of the temple. This magnificent gate, now in the Indian Museum, led to the second hall 12 feet wide and 18 feet long, and on each side of this chamber were smaller octagon rooms, from the western end of which a staircase led to the terraces above, and which were approached by narrow doors right and left of the great gateway. These rooms were evidently of great height, and were decorated by elaborately carved panels of sandstone let into the brickwork. One of these consists of a slab of Mirzapur stone covered with the most elaborate design, the chief feature being two figures with arms and legs entwined. The colour of the stone is peculiarly beautiful. Another is of black basalt, and represents a large elephant, richly caparisoned, with a lotus flower in its mouth. Beyond this another door opens into an inner chamber 22 feet square, the walls of which 14 feet high are, in ruins. This was doubtless the most sacred portion of the building, and there is at its western end a headless</p>

DISTRICT--continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>Buddha four feet high, placed on a handsome throne of black basalt, divided into five compartments. The first one each side contains single figures; the next, lions couchant; and in the centre are two devotees in the act of making an offering. The wall is 18 feet thick on either side.</p> <p>The higher terraces and roofs have fallen over on the northern side; and from an examination of their ruins, it is conjectured that the building consisted of at least five stories, surmounted by a spire or minaret, not by a cupola. The total height was probably at least 200 feet.</p> <p>The excavation on the western side is the most perfect of all. The upper terrace is about 63 feet long, and is exactly 12 feet above the lower one, which is 11 feet wide. The wall of the higher terrace is quite plain, decorated by a simple moulding about three feet above the base. The terraces consist of solid brickwork, a fact which has been ascertained by making a perforation six feet deep in the centre. Not quite in the centre of the building is an irregular protuberance 22 feet wide and 27 feet long. Possibly it was a mere support, built up to sustain the weight of the upper stories when they showed symptoms of decay; for, on removing the greater portion of it, the pilasters, mouldings, and statues which decorate the wall of the lower terrace were found entire behind it. The ornamentation of each of these sides consisted of a series of mouldings and niches filled with stucco figures of Buddha in various positions. After the removal of the protuberance, the west side presented at the base a moulding of brick-work five feet three inches high, having 13 distinct turns. The moulding runs along the whole façade. After the first six feet, it recedes a foot and continues in the same line for 18 feet, when it again advances a foot and continues in that line for eight feet. This arrangement is continuous. Above the moulding is a series of niches, two feet ten inches wide and three feet three inches high. They are separated by pilasters about four feet six inches high. These pilasters have plain square bases and a three-sided shaft, each shaft being somewhat semicircular in form. Above this is a square moulded capital. Above the niches are lotus-shaped bosses of brick, protruding from the wall, and above these is another moulding similar to that below. The niches are surmounted by arches of overlapping brick, and each contained a figure in plaster. The original bricks are moulded with exquisite exactness and present a great variety of patterns; some of the pilaster bases, for instance, containing figures, &c., fitted together, in different portions. The temple has evidently been covered at least twice by a coating of plaster moulded into different forms, but as a rule greatly inferior to the workmanship of the</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument	History or tradition regarding the monument.
1	2	3	4	5
17	Patna ...	Baragaon ...	Monasteries ...	<p>brick underneath. The southern side is precisely similar to the western. On the top of the terrace, which doubtless ran round the three sides of the temple, was probably a verandah, as holes which may be the sockets of the beams are visible in the upper wall. The southern side still stands more than 30 feet high.</p> <p>This is probably the temple built by King Śrī Pālāditya in the 1st century A.D., and described by the Chinese traveller Hwen Tsang as having been 200 or 300 feet high. It resembles the Great Temple at Buddha-Gayā.</p> <p>This mass of ruins of 8 monasteries lies parallel to the great topes, numbered III, IV, and V, and the dimensions of the different maths are given below :—</p> <p>No. I (To the extreme south) is 114 feet east and west by 84 feet north and south.</p> <p>No. II.—72 feet east and west by 40 feet north and south.</p> <p>No. III.—60 feet east and west by 50 feet north and south.</p> <p>No. IV.—40 feet east and west by 70 feet north and south.</p> <p>No. V.—195 feet east and west by 75 feet north and south.</p> <p>No. VI.—100 feet east and west by 70 feet north and south.</p> <p>No. VII.—100 feet east and west by 70 feet north and south.</p> <p>No. VIII.—100 feet east and west by 60 feet north and south.</p> <p>Several gateways and pillars were discovered in these ruins, but no idols. One of these eight is evidently the one that contained the eight "halls of disputation," described by Hsien Tsang as having been built on the land between the monasteries.</p>
18	Do. ...	Ditto ...	Jain Temple of Santanāth.	<p>Both the Buddha and the Mahāvīra, the last Tīrthaṅkar of the Jains, are said to have visited this place. This Jain temple is the only architectural remain of antiquity. Its pyramidal roof of brick is of the style of the Buddha-Gayā temple. It contains a lot of Buddhistic relics. It was constructed about the 6th century A.D., and was repaired about 350 years ago by a merchant named Savigrām Sāhā.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	... ..	...	For sketch plan of this temple, see Plate XVI, Vol. I of the Archaeological Survey Re- ports, and for plan and eleva- tion, the Asiatic Society's journal for 1872. See also pages 94 to 96 and Plates XIV and XV of Vol. I of Martin's Eastern India. There are two photos of the temple in the Indian Museum, Calcutta.
.....	.....	ii b	
In charge of a mali, who is paid by the Jain community.	In good condition	... ib	See page 95 of Vol. I of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
19	Patna ...	Baragaon ...	Statue of a colossal váráhi.	There is a colossal varahi in the field and two Buddhas and a large collection of figures in the Súrya temple. Some of the figures are inscribed. Babu Púrna Chandra Mukherji collected three inscribed relics for the Museum.
20	Do. ...	Páhádi Bihár.	Hill, Tomb of Syed Ibrahim Bea.	The hill called Páhádi, about a mile north-west of the town of Bihar, has some Muhammadan tombs, most of which are in ruins. The principal one is in good condition and contains the graves of Syed Ibrahim Bea and his descendants. The structure is done in beautiful brickwork; the bricks are large, well burnt and nicely smoothed. The joints are so narrow that they are imperceptible from a little distance. The wall tapers upwards and is crowned with a bold cornice, composed of five rows of carved bricks, each projecting over the one below. The dome is unusually tall. Above the spring of the dome are some mouldings. The tomb has two openings, east and south, over which are two inscriptions in Togra character.
21	Do. ...	Bihar ...	Pillar ...	Not far from the great northern gate of the fort once lay a broken monolith, about fourteen feet high, and octagonal in shape. There are fragments of two Gupta inscriptions and vestiges of a third on the sides. The space below the inscriptions is 1½ inches.
22	Do. ...	Do. ...	Fort ...	Bihár was a flourishing city in the fifth and seventh centuries A. D., and was probably visited by the two Chinese travellers. This fort has been fully described by Buchanan Hamilton, and is built of walls of the kind called by Cunningham cyclopean. The gateway takes its character from them, and is very massive. The wall appears to have been some 18 feet thick and 30 feet high, and the base of the rampart is 60 feet wide. The diameter is considerable, as the circumference is 8,500 feet. The distance from the north to the south gate is 2,800 feet, and from the east to the west gate 2,100 feet. The ground on which the fort stands is a natural plateau raised considerably above the level of the surrounding country and covers 312 acres. The shape of the fort is an irregular square, and its sides were composed of large masses of stone quarried from the neighbouring rock. The fort lies nearly a mile east by south of the foot of the Hill. There were many circular bastions, but the north gate was flanked by towers. There are many mounds of large buildings of brick in the centre of the fort, and from the profusion of the ruined Buddhist and Bráhmá-nical buildings the site is judged to be very old.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	In fair order	ii	
Unknown	Ruins. There are some ancient tombstones in what was once a burial-ground.	ii _a	The two tombstones in the Armenian character which were found here were brought down to the Indian Museum by Babu Purna Chandra Mukherji in 1891. They have been translated into English and appear to bear date 1646 and 1693 A.D., respectively.
Government	This pillar was set upside down by Mr. Broadley on a platform near the subdivisional kachari, and inscribed with a list of the local officers and muktears of Bihár. This should be taken up and either removed to a museum or reversed and set in its proper position. If reversed, it will not stand without support.	ii _a	See page 290 of the Journal of the Asiatic Society for 1872, Part I. Also page 37 and Plate XVII of Vol. I of the Archaeological Survey Reports.
Not known	Neglected, and excavations systematically carried on vandal like for the sake of the bricks and sculptures, which are readily sold. Already a large Bat tree (Banyan) stands on the roof of the tower, i.e., the portion of it which still exists. The proprietor of the land was demolishing the tower for the sake of the stone, but this demolition has been stopped. With the increasing weight of the banian tree, it is a source of danger, as it may come down any day with a crash.	iii	See pages 89-92 of Vol. I of Martin's Eastern India. See also page 288, part I of the Journal of the Asiatic Society for 1872. Also pages 77-78 of Hunter's Statistical Account of the Patna district. There is a photo. giving a view of the old northern gate of the fort in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>The remains existing within the fort may be divided into three classes :—</p> <ul style="list-style-type: none"> i. The ruin of a smaller Muhammadan brick fort and houses belonging to the same period. ii. Those of Hindu buildings and temples. iii. Those of the great Vihāra, or College of Buddhistic learning. <p>In regard to the latter the workmen who excavate for bricks and brickdust work daily at a depth of from 15 to 25 feet from the surface, on the entire foundations of buildings, composed of bricks of precisely the same shape and size as those found at Nalanda and Rajgriha. In the midst of this mass of rubbish Buddhistic carvings are daily turned up. As many as four chaityas. The carvings found are chiefly chaityas, votive tablets, and mouldings containing figures of Buddha in different positions. These chaityas are of all shapes, round, circular, square, and, 12-sided, and contain mostly the usual typical figures of Buddha. They differ greatly in design, and some of them are very beautiful. The tablets alluded to vary from one foot to three feet in height, and generally contain one or more figures of Buddha under a canopy, and often bear the Buddhist creed. The cornices contain long rows of Buddhist figures, seated on the canopies in different positions with a moulding a little above and below. These latter are most graceful in design. Mr. Broadley gives details of several carvings found by him : see his article in the Journal of the Asiatic Society for 1872, Part I. Besides these Buddhistic sculptures very few Hindu figures were found, the only one of them worthy of description being that of a bull, most artistically executed and wearing a string of bells round the neck.</p> <p>The dargah or shrine of Qādir Qumesh, which occupies the centre of the fort, is composed almost entirely of the materials of the vihāra, and its pavement is studded with enormous chaityas and pillars. The fakirs of the shrine guard them with religious care, and eke a livelihood by permitting persons afflicted with toothache and neuralgia to cure their ailments by touching the afflicted parts with the very stone which their forefathers delighted to break in order to gain the envied title of "the iconoclast." A mile away from the fort, towards the banks of the Panohāna, are the remains of several Buddhist buildings, the site of which is marked only by heaps of bricks; for the stones and pillars have been removed to adorn the masjid of Habi Khān Sūr and the great dargah of Makhdūm Shah Sharafuddin. A careful examination of the places show them to have been built almost entirely of Buddhist materials. The position of these stones prevents any examination of them, but many figures and inscriptions would surely come to light if such could be made. The beautiful masjid</p>
			Tomb of Qādir Qumesh.	
			Mosque of Habi Khan Sur.	
			Tomb of Makhdūm Shah Sharafuddin.	

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Not known 	Ruins 	iii	See pages 288-90 of the Journal of the Asiatic Society for 1872, Part I, and pages 89-94 and plate XIV of Vol. I of Martin's Eastern India.
Ditto ...	In ruins 	iii	See pages 294-95 of the Journal of the Asiatic Society for 1872, Part I.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
23	Patna	Girivraja Hill, Giriyeek.	Tomb of Makhdum Sháh Ahom Charmposh. Jarásandha's Tower.	<p>of Habi Khán is now completely deserted, and several carvings are found on the floor. In the enclosure which faces it, a magnificent slab of basalt more than six feet long and a foot thick is found lying imbedded in the earth. It was turned over and had on the reverse a most curious (perhaps unique) series of twenty figures under pillared canopies; one, the god Ganésa; two to eleven, incarnations of Vishnu [Hindu]; twelve to twenty, the nine planets [Buddhist]. Again, to the north of the fort, in a plain called Logáni, where are traces of a large vihára and many granite columns. In the same direction are found several beautiful basalt pillars which have been photographed.</p> <p>In the dargáh of Makhdúm Sháh Ahom Charmposh, situated a little to the east of Logáni, a splendid monolith covered with the most delicate carving is found, and the doorway of the shrine itself is a grand specimen of Buddhist art, and, according to tradition, once served as the great entrance to the vihára in the old fort. A figure of Buddha once occupied the centre, and the plinth is composed of three rows of the most exquisitely sculptured foliage, &c., and two other mouldings which once doubtless, contained figures, are now covered with several yards of finely carved Persian verse. The doorway is eleven feet high and seven broad.</p> <p>From the neighbourhood of Gayá two parallel ranges of hills stretch towards the north-east for about 36 miles to the bank of the Panchana river, just opposite the village of Giriyeek. The eastern end of the southern range is much depressed, but the northern range maintains its height, and ends abruptly in two lofty peaks overhanging the Panchana river. The lower peak on the east is crowned with a solid stûpa of brickwork, well known as <i>Jarásandha-ká-baïṭhak</i>, or "Jarásandha's throne," while the higher peak on the west to which the name of Giriyeek peculiarly belongs, bears an oblong terrace covered with the ruins of several buildings. The stûpa called <i>Jarásandha-ká-baïṭhak</i> is a solid cylindrical brick tower, 28 feet in diameter and 21 feet in height, resting on a square basement 14 feet high. The cylinder was once surmounted by a solid dome or hemisphere of brick, of which only 6 feet now remain, and this dome must have been crowned with the usual umbrella rising out of a square base. The total height of the building could not therefore have been less than 55 feet or thereabouts. The surface has once been thickly plastered, and the style of ornamentation is similar to that of the great temple of Buddha-Gayá. General Cunningham fixes the date of its erection at about A.D. 500. The stûpa is reached by a causeway about 40 feet wide, alongside of which the walls of the fortification extend.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>Unknown ...</p> <p>.....</p>	<p>Neglected. The dargá of Mukh- dum Shah contains a valuable inscription, besides being itself a specimen of late Muhamma- dan art.</p> <p>In ruins</p>	<p>iii</p> <p>...</p> <p>iii</p>	<p></p> <p>See pages 16-18 of Vol. I of the Archæological Survey Reports.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Ruins of Buddhist monastery.	On the west side of Jarásandha's Tower, and almost touching its bagement, is a small chamber, seven feet square, filled with rubbish. It was found that at five and a half feet in depth the rubbish gave place to brickwork, below which was a stratum of stone, evidently the rough foundation of the building. Externally this building was square with projections in the centre of each face, and similar in its ornamentations to the basement of Jarásandha's Tower.
			Girdhyaduar cave.	On the summit of the same hill, at its western extremity, is a large platform, 73' x 121' x 189', which is called Havelia Páhar, on which originally stood the large monastery referred to by the Chinese travellers. In the courtyard there are eight pillars still standing, and the debris of a small stupa and brick walls. At its foot on the northern side are fragments of sculptures.
24	Patna	Giriyek	Fort ruins	In the southern face of the Giriyek hills there is a cave called Girdhyaduar, which is about 250 feet above the bed of the Bangaigá rivulet. This cave is generally believed to communicate with Jarásandha's tower, but an examination with torches proved it to be a natural fissure running upwards in the direction of the tower, but only 98 feet in length. The mouth of the cavern is 10 feet broad and 17 feet high, but its height diminishes rapidly towards the end. It rises upwards as by steps, the passage becoming narrower as one rises.
25	Do.	Baibhar Hill	The Pippali and Son-bhándár Caves.	On the eastern side of the Panchana river there is an extensive mound of ruins, being half a mile long from north to south and 300 yards broad in its widest part. In the middle of the mound there is a small mud fort, and at the northern end there are several pieces of sculpture collected together from different places; one of these is inscribed and dated in the year 42 of some unknown era, somewhere about the 11th century, or perhaps even somewhat later. In the modern temple, north of the fort, are several sculptures.
				On the Southern slope of the Baibhar hill are two caves, close to each other, of which one is fallen. One is known as Son-bhándár (or treasury of gold), being a rectangular room 33' 11" x 17' 2½". It has a semi-circular vault, 11 feet 3½ inches in height. Buddha used to live here; and the first Buddhistic Synod was held in front of it in B.C. 543. It was then known as the <i>Sattapanni</i> cave. The Pippali (or, pippal-tree) is another cave, just behind the <i>Baithak</i> of Jarásandha, where, according to the Chinese traveller, Buddha used to meditate after his meals. There are two caves lying side by side on the northern face of the Baibhar Hill, but they are not known by any names. They are within a few feet of the top of the hill and look like natural fissures.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	.....	iii	See pages 78-80 of Vol. I of Martin's Eastern India and page 16, Vol. I of the Archaeological Survey Reports.
.....	.....	...	See pages 472-473 of Vol. I of Cunningham's Ancient Geography of India. Also page 18 of Vol. I of the Archaeological Survey Reports.
.....	.....	iii	See pages 78-81 and Plate XI of Vol. I of Martin's Eastern India. Also pages 82-83 of Hunter's Statistical Account of the Patna district.
.....	The ceiling of the Son-bhāṇḍār cave is in need of repairs. The top of the Pippali cave has fallen in.	i	See page 463 of Vol. I of Cunningham's Ancient Geography of India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
26	Patna ...	Old Rājgriha ...	Rock-cut inscriptions ...	In the Bawan-gangá defile are several rock-cut inscriptions in shell character on the road. They are said to be the marks of the hands and feet of Jarásandha and Bhīma, who fought together till the former was slain.
27	Do. ...	Ditto ...	Jarásandha's Fort.	<p>This fort, it is said, was constructed in prehistoric times by Jarásandha, the Asura King of Magadha, who was killed by Bhīma with the assistance of Krishna and Arjun. The fort walls, which are of cyclopean style, huge stones set without mortar extend along the outer edge of the summits of the five hills, called Baibhar, Ratnagiri, Sonágiri, Udaigiri, and Vipula, all of which are now crowned with Jain temples built of ancient materials. The scene of the battle is pointed out to pilgrims, and the site is known as Rañgabhūm.</p> <p>Just above the hot springs on the west is a large platform of the same style, with cells on the three sides; it is known as the <i>Baithak</i>, or seat of Jarasandha. On the Baithak can be seen several old Muhammadan tombs, clearly of later date than the Baithak.</p> <p>In the centre of the valley is a stūpa crowned by a small Jain temple and known as Maniar Kupan, or Maniar Math.</p>
28	Do. ...	Baibhar Hill ...	Temple of Mahādeva.	On the top of the Baibhar hill there are the ruins of a very old Hindu temple of Mahādeva. The temple was originally built of bricks and stone. Some of the stone pillars still exist in position. Stones from this temple appear to have been used in constructing the new Jain temple on this hill.
29	Do. ...	New Rājgriha ...	Fort ruins ...	This was founded by Bimbisara and improved by Ajātsatru at the time of Buddha in the 6th century B.C. The fort is large, of which the south-west corner is occupied by the citadel. The walls here are very high above the outer ditch. The superstructure is made of walls and bastions at short distances, which are constructed of large blocks of stone, about 20 feet thick. Within the citadel, ruins of palaces and other buildings and tanks can be traced. On the west of the citadel is the site of a large stūpa, which was probably erected by King Ajātsatru and a few broken statues of Buddha. Rājgriha was the capital of the Kingdom of Magadha till the rise of Pāṭali-putra (now Patna).

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	The inscriptions are now protected by a diversion of the road. His Honour Sir Charles Elliott had impressions taken of them by an artist.	i	
.....	.....	ii ^a	See pages 86-89, and Plate XII of Vol. I of Martin's Eastern India. Also pages 79-80 of Hunter's Statistical Account of the Patna district.
In charge of the Government of Bengal in the Public Works Department, and a grant of Rs. 100 was sanctioned by His Honour the Lieutenant-Governor for clearing the ruins from jungle and preserving them in their present condition.	There are traces of seven rows of pillars supporting architraves, but at present only one row, which is very likely the third, has got architraves. These architraves are on the point of falling down. One of the granite pillars is broken into two, but as yet the parts are not detached. One of the architraves inside the garvagriha (shrine) is about to fall. The bricks of the inside walls are coming down.	ii ^a	There is a photograph of the temple in the Indian Museum, Calcutta.
The zamindars	In utter ruin	ii ^b	See pages 86-89 of Vol. I of Martin's Eastern India and page 23 Vol. I of the Archaeological Survey Reports. Also page 80 of Hunter's Statistical Account of the Patna district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
30	Patna ...	Ghosrawan ...	Fort ruins ...	<p>The village of Ghosrawan lies exactly six miles to the north-east of the Indra-saila peak at Giriye, eight miles to the east of the great Nālandā monastery, seven miles south-east of the "isolated rock" of Bihār, and ten miles north-east of the ruins of Rājagriha. Although the Buddhist remains found at this place are of great interest, and the inscription, which lay amongst the débris of its once magnificent vihāra, are of more than ordinary importance; the name of Ghosrawan does not appear either in the pages of Buchanan Hamilton, nor in those of the 'Ancient Geography of India.' The modern village is inhabited almost entirely by men of the Bhāban caste, who distinguished themselves by a small mutiny on their own account during the horrors of 1857, which ended in the total destruction of the village by fire, and the exile of a great portion of the insurgents. Although many years have since passed away, and the poppy and rice lands which surround it are as luxuriant and fertile as ever, Ghosrawan has never recovered its prosperity, and roofless tenements and blackened ruins still tell the story of this "seven-days' war." The Bhābans, which form such an important component of Bihār society, take their origin, according to tradition, from the days of Jarāsandha's rule in Rājgriha, and are down to the present time as turbulent and litigious as history represents them to have been in former years.</p> <p>On a line with these tumuli is a mud fort with a tower at either corner, which measures seventy feet from east to west, and eighty from north to south. In the middle of the village, about two hundred feet to the north of the fort, is a row of very fine idols commonly designated as the Singhabahini Sthān. All the figures (with one exception) are purely Buddhist. In the centre of them is an idol of Durgā carved in black basalt. It is four feet high and three feet wide, and is more modern than the Buddhist figures which surround it, and very inferior to them in design and execution. The goddess is represented as seated on an enormous lion, whose mane curiously reminds one of the wigs in use by our Judges at home, when they go in state to Westminster Hall on the first day of Term. The right foot is drawn up in front of the body, while the left rests on a lotus flower. The figure is eight-armed, and each arm grasps the usual emblems. To the left of this is a very beautiful statue of Buddha, four feet high. The figure is seated in the attitude of meditation on a cushion covered with elaborate ornamentation, which rests on a throne supported at either corner by a lion-couchant. From the centre of the throne depends a cloth, the folds of which are inscribed with the Buddhist creed, and covered by the representation of a female goddess in the act of trampling upon an adversary, under the shade of an umbrella, held</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown ...	In ruins. The well-known Ghosrawan inscription was from here; there were sculptures, but the present state of the place is not known. Babu P. C. Mukherji has since brought it to the Indian Museum, Calcutta.	iii	See pages 266 to 268 of Mr. Broadley's Article in the Journal of the Asiatic Society for 1872, Part I.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>by an attendant from behind. On either side of the cloth, a figure (one male and the other female) is seen in the act of making an offering. The main figure is covered by a long cloak, and the hair is knotted. A halo surrounds the head. There is a cushion at the back of the throne. Above the head is a "chaitya" surrounded by a pipal tree. Around the main figure are eight smaller ones, seated in different positions on small thrones, six of these holding lotus flowers of different designs; in one case a bud, in another a cluster, in a third a full blown flower, and so forth. The seventh grasps a sword, and the eighth a sword in one hand and an unfurled banner in the other. At the bottom of the figure, that is, under the lions which support the throne, is a double row of lotus leaves, this being the very converse of the ordinary arrangement. At the side of it is a standing figure of Buddha, about four feet high. The body is covered by a long cloak, and the hair is knotted; to the right an attendant holds an umbrella over the head, and to the left is a three-headed figure holding a ball in one hand and a torch in the other.</p> <p>To the right of the Hindu idol is a figure of Buddha, under a pillared canopy. The next to the right is a figure of Buddha, four and-a-half feet high, which resembles in almost every particular a still finer idol which was excavated from the ruins of the Vihāra. The main figure of that idol is surrounded by five smaller ones, the first being seated in the hair, and the others to the right and left of head and hands respectively.</p> <p>Five hundred feet west of the Simhabāhini, one arrives at the ruins of the vihāra and temple. The former now consists of a mound, having a circumference of some 200 feet, and the latter of an oblong mass of bricks and rubbish, measuring 120 feet by 70, and about 15 or 20 feet above the level of the surrounding country. The mound is strewn with broken Buddhistic idols, and to the east of it was found a fine piece of black basalt one foot nine inches long, by one foot three inches broad, and covered by a very perfect inscription of nineteen lines.</p>
31	Patna	Tetrawan	Balam Pokhar and Gidi Pokhar (Tanks).	<p>The village of Tetrawan, with its five tanks and colossal statue of Buddha, is situated 10 miles to the north-east of Giryek and 6 miles to the south-east of Bihār. There are two great sheets of water, the Gidi Pokhar on the north, and the Balam Pokhar on the south, at a distance of nearly 2,000 feet. The latter is nearly a quarter of a mile in length from east to west, and one furlong in breadth. The Gidi Pokhar is rather longer, but not quite so broad.</p>
			Fort ruins	<p>Between the two there is a ruined fort or castle, 100 feet square inside, with a ditch all round it. It</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>stands on a low mound of ruins about 750 feet long by 450 feet in breadth, and judging by the large size of the bricks which General Cunningham saw in the excavations made by the zamindars, he thinks it probable that the large mound is the remains of one or two Buddhist monasteries, on the top of which a small castle was built in modern times. It seems probable also that a second mound to the north-east, and due north from the village, may be the remains of another monastery.</p> <p>The village lies to the east of the castle mound, and in the middle of it there is an oblong mound of brick ruin 20 feet in height above the fields, which appears to be the remains of a platform on which two stupas once stood. Outside the walls there are several small rooms from 8 to 10 feet broad, which General Cunningham takes to have been chapels for statues of Buddha, either standing or sitting. The platform is 58 feet long by 32 feet broad.</p> <p>On the south bank of the Balam Pokhar, and due south from the castle mound, there is a colossal figure of Buddha seated facing the north, that is, towards the tank. It is generally called Ri Balam and gives its name to the tank. The figure is 7 feet high in its sitting posture, or just double life size. From knee to knee it is 6 feet 6 inches, which is also the width of the pedestal. The hands are 12 inches long and the feet nearly 15 inches. The Buddhist creed is engraved on the leaves of the Padmāsan, or lotus "throne."</p> <p>As there appeared to be much solid brickwork to the west of the statue, General Cunningham made an excavation which disclosed the remains of a brick stupa 18 feet in diameter. Another excavation on the east side showed a similar stupa. The distance between the two stupas was also 18 feet, so that the platform was divided into three equal parts, the middle one being occupied by the colossal statue of Buddha flanked by a stupa on each side.</p>
32	Patna	... Telhará	... Monastery Buddhist.	<p>This town still bears the signs of a period of prosperity which has now long since passed away. The ruins of a fine bridge of five arches still span the now nearly dried up course of the Sund nadi; the ruined verandahs, courtyards and tombs, which meet the eye in all directions, serve only to testify to the fact, that even during the later days of Musulman rule, Telhará had not altogether lost its pristine importance. Hoiien Thsang relates a good deal about the splendour of its monastery when he visited it in February 637 A.D. He writes :—"The convent of Telhará has four courtyards and is ornamented with verandahs, three-storied pavilions, lofty towers and a series of gates. It was built by the last scion of the house of Bimbisara, who was a man of more than ordinary attainments, and who assembled around him men</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Pújári Bráhmáns look after the idols and worship the big Buddha as Bhairav.	There are four or five smaller images of Buddha near the big Buddha. The latter has a crack in the left thigh.	ib	
Unknown ...	In ruins. These mounds, which are very extensive, would cer- tainly repay exploration if judi- ciously conducted. The place was the site of one of the most famous monasteries and Bud- dhist colleges in the seventh century, and is mentioned by Hwen-thsang. Cost of exca- vation Rs. 200.	iiia	See pages 250-251 of the Asia- tic Society's Journal for 1872, Part I.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
33	Patna ...	Telhará ...	<p>"S a n g i" Mosque.</p> <p>Tomb of Sayyid Yusuf Iqbal.</p>	<p>of talent and worth from every quarter. Men of letters from distant countries flocked there in crowds. There are a thousand recluses here who study the doctrine of the greater vessel. In the road which leads to the eastern gate, there are three viharas, each of them surmounted by a cupola hung with bells. These buildings are several stories high, and are surmounted by balustrades. The doors, windows, rafters, columns, &c., are covered with bas-reliefs in gilded copper, decorated with still choicer ornaments. A casket of relics is deposited in each vihára. From time to time a supernatural light proceeds from these, and marvels and wonders occur there." The site of this once magnificent pile of buildings is now marked by an enormous mound of irregular shape, near the banks of the Sund nadi, about fifty feet high and covered with Muhammadan tombs.</p> <p>At the eastern side of the village is a large masjid raised by a platform a few feet above the surrounding plains. This platform is composed almost entirely of pillars, portions of cornices, &c., which once belonged to some great Buddhist temple. The building is surrounded by a brick wall, and the enclosure is entered by a porch facing the east, both doors of which are purely Buddhistic. One bears an inscription of two lines, but is so much defaced as to be quite illegible. The word 'Samvat,' however, is decipherable. The masjid itself consists of one oblong chamber forty-one feet by twenty-two broad, the roof of which is supported by three rows of pillars numbering fourteen in the centre of the building, while several others are almost completely embedded in the brickwork. The roof is nine feet six inches above the floor. Most of the pillars are about six feet six inches high, and have separate capitals and bases. They are surmounted by long stone beams placed transversely, which in turn support the roof consisting of huge slabs of granite and basalt. The pillars are of great variety of shape and design. Some are square, both at the capital, base, and shaft; others have square bases and capitals, but simple octagon shafts, while others again are oval and covered with the richest ornament. Most of these exhibit great freedom of design, and several of them are of the most graceful form. The "Sangi Masjid" (as it is popularly called) was built on the site of a Buddhist temple, and nearly all the graves dug around it have yielded either figures, pillars or portions of cornice and moulding.</p> <p>Outside the doors of the masjid is a second enclosure containing the tomb of Sayyid Yusuf Iqbal, a Muhammadan saint who lived in Telhará about two hundred and fifty years ago. He and his six brothers were greatly respected and revered by the Muhammadans of the Telhara district.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
The Mosque is now looked after by the Muhammadans.	In fair order 	ib	See pages 251-52 of the Asia- tic Society's Journal for 1872, Part I.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
34	Patna ...	Jagdiśpur ...	Statue of Buddha.	The ancient name of Jagdiśpur is supposed to have been Janakpur. It is situated $1\frac{1}{2}$ miles south-east of Baragaon, and is celebrated for a large statue of Buddha, which stands on a mound near it, and is worshipped as Ambiká Devi or Rukminí, although it must be evident to the most obtuse that the statue is not that of a female. This statue is said to be the identical one worshipped by Rukminí. It is 15 feet high by $9\frac{1}{2}$ feet broad. It represents the ascetic Buddha seated under the Bodhi tree and surrounded by the agents of the tempter Mára. On side compartments there are reliefs representing other scenes from his life and in a space above his Nirvána.
35	Do. ...	Páwápurí ...	Jain Temples	<i>Páwápurí</i> is a small village close to, and about four miles north of, Giryek, and is a great place of pilgrimage for the Jains, who have here two temples, one in the middle of the tank and connected with the land by a long causeway, the other in the village. Both of these are of very recent date, the one in the village appears, however, to stand on the site of an old temple. When it was first seen it had not been quite finished, but it has since been completed. The statues may be ancient. There certainly are some ancient statues here, and several were seen about the temple in the village. These were slightly defective, and consequently not worshipped, but those that are worshipped were not allowed to be seen. This is said to have been the place where Mahávira died. On the banks of the tank in which stands the temple is a round chaubutra with smaller chaubutras rising up in steps in its centre; a pillar occupies the centre of the whole. A third temple was consecrated as recently as March 1894.
36	Do. ...	Shahpur Átmá...	Fort ruins ...	The ruins are those of an old mud fort and an old wo—storiéd mud house connected with the ruins of the fort. The latter is a rare kind of building.
37	Do. ...	Bhagwángañj, near Bihta, on the Punpun river.	Ruins of stupa	The stupa at Bhagwángañj is a low circular mound of brick, about 35 or 40 feet in diameter, and a maximum height of about 20 feet above the country. It is built entirely of large bricks set in mud; the bricks measure 12 inches by more than 14 inches are all set in fine mud cement, and are all horizontal. In the centre, at the top of the mound, a square socket-hole appears to have existed, one side of which and part of a second still exist entire. It was about 18 inches square. Close to this mound and almost touching it are several others, oblong and round, but smaller; these are also all of brick, but the bricks are not set in solid, even layers, as in the principal mound; they are irregular, and the mounds appear to be merely the ruins of structures, temples probably.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Unknown	A <i>nim</i> tree appears to have grown up just behind the statue, and its roots have forced themselves between the statue and its pedestal. Consequently the statue has bent forward, and with the growth of the <i>nim</i> tree may be thrown forward on its face.	iia	See page 78 of Vol. VIII of the Archæological Survey Reports. Also Plate XIII of Vol. I of Martin's Eastern India. There is a photograph of this statue in the Indian Museum, Calcutta.
Jains	The temple in the tank is in fairly good order now.	ib	Capt. Kitto has noticed this place in the Journal of the Asiatic Society for 1847, page 955. See also page 77 of Vol. VIII of the Archæological Survey Reports.
Unknown	In ruins	iii	
Ditto	In ruins This is one of the most important places in Bihâr. The mound here is the stûpa built on the death of Buddha, over the vessel with which the relics were measured, and dates therefore to the sixth century (B.C.), perhaps the most ancient brick structure yet discovered. It is proposed to excavate the rubbish which buries it, and to repair it where needful; the villagers use it as a quarry and also as a place of worship the quarrying at least can be stopped if nothing else be done. There are mounds close to it,	iii	See pages 17 to 19 of Vol. VIII of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	'2	3	4	5
38	Patna ...	Gawror ...	Fort ruins ...	Said to be the fort of one of the Ahir Rájás who was very cruel and avaricious ; so much so, that he would even deprive the ants of their little hoards. A universal complaint was made to Indra. Fires and earthquakes followed, and destroyed king and fort.
39	Do. ...	Hilsa ...	Mosque ...	<i>Hilsa</i> is a considerable village on the banks of the Kathar, or principal branch of the Niranján or Phalgu river. It is 13 miles south of Fatuha Railway Station, East Indian Railway, on the Fatuha-Islampur road. The principal object of interest here is the masjid. This is avowedly built on the site of a Hindu temple, and under the great flooring slabs in the centre of the central arch is buried, so says tradition, the mighty Hilsa Deo, sealed down with the sacred seal of a local saint. Hilsa Deo was a powerful magician, and was overcome with difficulty.
40	Do. ...	Islampur ...	Monastery, Buddhist.	Islampur is about four miles to the south-west of Biswak, and is still a very flourishing town, doing a good trade in rice and tobacco, and affording a resting-place for the pilgrims who pass down in great number from the north of Bengal <i>en route</i> for Gayá. The remains of a large vihára exist at the extreme west of the village, many of the granite columns of which are still intact. The old men of the place remember the time when the building was intact, and say it resembled very much the 'Sangi Masjid' of Telhara and contained a Nágari inscription, and a great deal of sculpture. About a mile south-west of Islampur is a small village called Iechos, which was doubtless the site of a great Buddhist temple and vihára.
41	Do. ...	Silao ...	Mosque ...	The masjid is of the ordinary kind, without cloisters attached; it is built of stone and mortar, and the floor in front is paved with stone. The whole of the stone was derived from Hindu buildings. The pavement is indeed one mass of imbedded pillars, and proves that the buildings destroyed to furnish the profusion of materials must have been numerous and extensive.
42	Do. ...	Baikunthapur ...	Baradvari ...	Baikunthapur is a remarkable place of worship. The mother of Mán Símhá died at this place, and, where she was burned, a baradwari, or hall of 12 doors, was built by her son, and several temples were at the same time endowed. It is alleged that at the <i>Sivarátri</i> 200,000 people assemble at this temple.

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
	apparently the ruins of temples, which need exploration. In the whole of the Patna district this is one of the most interesting and little known spots.		
Unknown	In ruins	iii	
Khadims	Fair as regards dargah. Sculpture uncared for. The masjid is reported one of the oldest in the Patna district, and dates to the Khiljis, or about the fourth century, A. H.	ib	See page 66 of Vol. VIII of the Archaeological Survey Reports.
Unknown	In ruins	iii	See page 254 of Vol. XLI, Part I of the Asiatic Society's Journal.
Ditto	Neglected	iii	See pages 83-84 of Vol. VIII of the Archaeological Survey Reports.
.....	.....	...	See pages 44-45 of Vol. I of Martin's Eastern India. Also page 85 of Hunter's Statistical account of the Patna district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
	Gayá ...	Gayá City ...	.....	<p>This old town is picturesquely situated on a rocky ridge running along the bank of the Phalgu river. Some ancient buildings exist in it, and most of the present temples have been erected on former sites and with old materials. Many of the Hindu temples are supposed to be either converted Buddhist buildings or buildings built with Buddhists materials. Gayá has been a place of considerable importance for many centuries and is one of the principal places of Hindu pilgrimage.</p> <p><i>The temple of Vishnupada.</i></p>
43	Do. ...	Ditto ...	<p>(1) Temple of Vishnupada.</p> <p>(2) Temple of Narasingha.</p> <p>(3) Temple of Vishnu.</p> <p>(4) Temple of Mahádeva.</p> <p>(5) Statue of Indra.</p>	<p>This is the largest and most important temple in Gayá. It faces east, the façade being very striking. It is an ugly octagonal building about 100 feet high, with many very clumsy mouldings. The threshold is guarded by high folding doors plated with silver. In the centre is an octagonal basin plated with silver, which surrounds the impress of the god's foot, on the rock about 16 inches in length. Pilgrims to the temple surround the basin and throw in their offerings of rice and water. To the south of the temple, almost touching it, there is a handsome pillared hall or porch, where the bare rock shows itself; in fact, the pillars are let into the solid rock for a foundation. This temple was erected some 200 years ago by Ahalyábai, the wife of Holkár of Indore, on the site of a more ancient temple.</p> <p>This is a small temple, situated in the compound of Vishnupada and behind the old statue of Indra. It has a very elaborately carved door frame and a statue of the god in blackstone. There are many interesting sculptures in the compound and in the neighbourhood.</p> <p>This temple adjoins the above on the north side, the pillars are of stone but the walls are of brick. There is an inscription slab of 14 long lines fixed on the northern wall of the porch in praise of Vishnu. On the upper face of the inscription is a beautiful design of the <i>charana-páduka</i> (footprint) of the God.</p> <p>This temple is situated on the east side of the compound. It has a small shrine and an outer hall 4 pillars deep, but the walls are of brick.</p> <p>On the inner side of the north gate is a very interesting statue of Indra which is of an archaic style.</p>
44	Do. ...	Ditto ...	Temple of Gadádhar.	<p>This must have been a fine stone pillared temple, but has been modified and renewed at a comparatively late date. A number of figures are collected in and around it. In the hall is an image of Rám Chandra which is the principal object of worship in the temple.</p>

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	.....	...	See pages 49 to 65 of Vol. I of Martin's Eastern India. See pages 108-112 of Vol. III of the Archaeological Survey Reports. Also pages 42 to 49 of Hunter's Statistical account of the Gaya district.
Gayális ...	Fair. Remains of antiquity which are of interest are to be found in most of the temples kept up by the Gayális. The temples themselves are for the most part modern, or at least modern restorations on ancient foundations. Some of the most interesting and valuable inscriptions are let into the walls and floors of the temples, as also some sculptures. A few of the latter probably date as early as 250 B.C. All that is necessary is that these interesting inscriptions and sculptures should not be wantonly injured.	ib	See pages 51-52, 62-65 and Plates II, III, V and VI of Vol. I of Martin's Eastern India.
Ditto ...	.....	ib	
.....		
.....		
.....		
.....		
Gayális ...	Fair ...	ib	See pages 60-62 and Plates III and IV of Vol. I of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				In front of the Vishnupada and Gadádhar temples is the holy place where the pilgrims bathe in the Phalgu. This forms a principal part in the ceremony of the pinda, for which so many pilgrims annually visit Gayá from all parts of Hindustan and Nepál.
45	Gayá ...	Gayá City ...	Temple of Gayeśvarī Devī.	The figure in this temple is that of Durgá slaying the buffalo or Mahishásur; but as the destruction of the Asura Gayá is universally attributed to Vishnu, this temple must originally have contained a statue of that god as Gayeśvarī Devī, or the "Lord of Gayá," an asura or demon.
46	Do. ...	Ditto ...	Súrya temple and tank.	This is another of the principal places of pilgrimage, and is only a short distance from the Vishnupada temple. The temple is one of the oldest in Gayá and evidently belongs to Buddhist times. Inside there is an inscription dated in the era of Buddha's death, or Nirvána, which is of great value in fixing the date of that event. The vestibule is formed of two double rows of pillars, all 10 feet in height, and all leaning more or less to the north. There are five pillars in each row. A great number of mutilated statues are let into the walls on either side. The tank is very deep and large, having flights of steps all round.
47	Do. ...	Ditto ...	Temple of Krishna Dvarika.	The statue of Krishna Dvarika is considered the most beautiful image of Vishnu in Bihár. It was discovered during the excavation of a well at a date later than the Muhammadan invasions, which probably accounts for its excellent preservation. The temple contains several interesting sculptures and one long inscription in Kuttila characters on a black slab at the gate, but this is much damaged.
48	Do. ...	Ditto ...	Parapitá Mahesvar temple.	This is the largest ancient temple in Gayá city and contains an inscription, bearing the date 1201, Samvat, which seems to relate to the history of the original temple existing on this site. The shrine is supported on large stone pillars of single pieces of stone, and the designing of the whole has some antiquarian interest.
49	Do. ...	Ditto ...	Akshayabata temple.	This is situated near the foot of the Brahmajoni hill, and close to the Rukmini tank. The temple is very old, and has a collection of ancient sculptures. It must have been a monastery chapel, as the present buildings, although mostly rebuilt and altered, seem to have been originally a Buddhist monastery. The final ceremony of pinda is performed at this temple. There are many sculptures and inscriptions of interest in the temple and in the walls of its enclosure, noticeably one of twenty-four lines in Kuttila characters in good preservation.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Gayális 	Fair 	ib	See pages 60-62 and Plate II of Vol. I of Martin's Eastern India.
Ditto 	Do. 	ib	
.....	Good ... ... ...	...	See page 68 and Plate VIII of Vol. I of Martin's Eastern India.
.....	Do. ... ... ...	...
Gayális 	Fair 	ib	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
50	Gayá ...	Gayá City ...	Kund Pita Maheswar tank.	Another place which must be visited by pilgrims is this tank. The present buildings are quite modern; but a great number of Buddhist statues are collected in and around them.
51	Do. ...	Ditto ...	Temple of Gayanabh.	This is supposed to be the Naval of Gayá-Sur mentioned in <i>Gayá Mahatma</i> ; close by is the magnificent lingam of Nabheswar Mahadeo on a very high pedestal.
52	Do. ...	Ditto ...	Temple of Mahasudhan Bhagwan.	This contains a rude figure cut on a rock, and appears to be very ancient as it is held in very great reverence by the people.
53	Do. ...	Ditto ...	Sculptures at Gaitri ghât.	A long-winding flight of steps leads from the highest rocky portion of the old city down to the river. Its interest lies in its being the last spot where the pilgrims make their offerings. Several sculptures and one Kutila inscription are let into the steps and walls.
54	Do. ...	Ditto ...	Temple of Birinchi Bhagwan.	Although the local name of Birinchi suggests that this is a figure of Brahma, it really seems to be that of Suraj Narayan (the Sun god). It is situated in Babhui ghât among a large collection of ancient sculptures, inscriptions, and fragments. Near it, to the north, is a hall with pillars on one of which is roughly engraved a Devanagri inscription, dated 1394 Samvat.
55	Do. ...	Brahmajoni Hill, Gayá City.	Temple of Brahmajoni.	To the south of the town the encircling range ends in a conical hill called Brahmajoni, which is considered of great sanctity. The temple situated on the summit is dedicated to the Sakti, or female energy of Brahma, hence the name. The figure is placed on an old pedestal, which is said to have been inscribed with a verse stating the date of erection in V.S. 1690, or A.D. 1633. It is approached by a flight of stone steps leading up from below, which was erected about 32 years ago. The hill itself is 450 feet high, and is a prominent object. It is one of the principal places which must be visited by the pilgrims who come to perform the ceremony of pind.
56	Do. ...	Mangala Gauri Hill, Gayá City.	Temples of Mangala Devi, Janardan Bhagwan and Markandai Mahadeva.	On the eastern slope of the Mangala Gauri Hill, a spur of the Brahmajoni Hill, is a small temple of Mangala Devi. Higher up on the same hill, stands another old temple much in the same style as that at Bodh Gaya, called the temple of Janardan Bhagwan, which is the only place where <i>pindas</i> (funeral oblations) are offered by childless pilgrims on their own behalf. Lower down on the eastern side facing the Baitarni tank is another temple in the same style, called the temple of Markandai Mahadeva.

DISTRIOT—continued.

Custody or present use.			Present state of preservation and suggestions for conservation.			Classifi- cation.	REMARKS.
6			7			8	9
Gayális	...	...	Fair	...	...	ib	
Ditto	...	...	Good	...	...	...
Ditto	...	...		.....		...
	.....		Good	...	...	...
Ditto	...	...	Do.	...	...	...
Ditto	...	...	Fair	...	...	ib	
Ditto	...	...	Do.	...	...	ib	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
57	Gayá ...	Rámsilá Hill, Gayá City.	Temple of Siva	A high hill north of the town on which are several very ancient and very sacred sculptures, and for their preservation a temple has been built on the top of the hill approached by a fine flight of steps. This is one of the places which pilgrims must visit. The sculptures are of considerable interest and refer to the coming of Ráma to Gayá to offer funeral cakes to Daśaratha, the incident which gives the spot its sacred character.
58	Do. ...	Pretasilá Hill, Gayá City.	Pretasilá Temple.	To the north-west of the town is another high hill of 541 feet crowned by a temple which must be visited by pilgrims. The temple is approached by a flight of steps, and there are many ancient and sacred sculptures on the top.
	Do. ...	Buddha-Gayá ...	...	<p>The four sacred places noticed in the annals of Buddhism are (1) Kapilavástu, the birthplace of Buddha; (2) Buddha-Gayá, his hermitage; (3) Benares, where he first promulgated his doctrine; and (4) Kusi, the place of his Nirvána, to the attainment of which he had devoted his long and arduous life. They were all places of great sanctity, and for 1,500 years were held in the estimation of his followers as the holiest places of pilgrimage on earth. With the expulsion of Buddhism from India three of them have fallen into oblivion, and one was in danger of falling into complete ruin, when its restoration was undertaken by the King of Burma in 1887 and two years later by the Government of Bengal.</p> <p>Buddha-Gayá is now a large thriving village on the west bank of the river Phalgu or Nirañjan, about six miles from Gayá, and is without doubt one of the most interesting sites in the world. The village is the birthplace of the Buddhist religion, and the holiest place in existence to one-third of the inhabitants of the earth. There are several small mounds and a large one on the east side of the village. They mark the sites of ancient buildings which have long since crumbled to dust. The largest mound called <i>Rājasthán</i> (or palace), which is on the north of the temple, covers an area of 1,482 by 1,006 feet, and is divided into two unequal parts by a village road. The southern portion is 800 by 480 feet, but it is most important, as in its centre stands the most ancient monument in the village, viz. the great temple which is noticed below.</p> <p style="text-align: center;"><i>The Mahábodhi Temple.</i></p>
59	Do. ...	Ditto ...	(1) The great temple.	The importance of this temple in the history of Indian art is quite unique, as it is the oldest existing example of both sculpture and architecture. It is also remarkable as being the finest brick structure still standing in India. The bricks are dark red and of large size, the largest being 18" x 18" x 4" (nearly)

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	Good. At the foot of this hill is a fountain on which are two inscriptions placed by Tikait Rai in 1848 Samvat. Though these are comparatively recent, they are such good specimens of engraving, that some care might be taken of them. One is in Sanskrit, the other in Persian, the latter being specially well executed.	...	
.....	Good.	...	
.....	.....	...	See Cunningham's "Mahá-bodhi," as also Dr. Rajendra Lála Mitra's Buddha-Gayá, and Grierson's notes on the District of Gayá. See also pages 455 to 459 of Vol. I of Cunningham's Ancient Geography of India.
Mahant and a custodian appointed by Government.	Is kept in very good repair. The Collector reports that during 1894-95 certain alterations were made at the instance of the Mahant of Buddha-Gayá on the image of Buddha on the ground	ia	See pages 72—77 and Plates IX and X of Vol. I of Martin's Eastern India. For plans of the great temple, see plate IV of Vol. I and

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>These, however, are only found in the very lowest courses; the rest vary from $18'' \times 12'' \times 2\frac{3}{4}''$ to $12'' \times 8'' \times 2\frac{1}{4}''$. The cement used was clay, both for the walls and for the arches. Cement of surki and lime, however, was not unknown at the time, for it has been used on roofs, copings, and other exposed places, and also for plastering the walls and for the formation of mouldings and ornamental figures.</p> <p>Siddhārtha attained <i>bodhi</i> (perfect knowledge) at this place under a tree of the species <i>figus religiosa</i> and became the Buddha around which King Prasenajit of Srāvasti built a railing. He was a contemporary of Buddha. After this King Aśoka built the first temple on the site, about 260 B.C.</p> <p>The present temple was built about A.D. 140 and is traditionally assigned to Amar Singha Sauvīra. A double-storied porch was added in the east side about 450 A.D. by King Sado, which the Chinese traveller Hiouen T'sang saw in the 7th century A.D.</p> <p>It is 48 feet square at the base and upwards of 170 feet in height. It stands in the middle of the excavated area. The entrance doorway on the eastern side is some 10 feet in height by $6' \frac{1}{3}$ in breadth.</p> <p>The door frame is formed of stone bars of a reddish-grey colour, and over it there is a cross-bar of grey-coloured stone forming a strong hypæthron. Then follows a blocking course of considerable thickness. The space over it was left open, the sides first rising upright, but at a greater distance from each other than the width of the doorway, and then approaching each other so as to form a triangular slit of large dimensions. The opening was produced by the gradual corbelling of the walls from the two sides, which gave to the sides the appearance of reversed flights of steps, each step being three bricks deep. The two sides met at the top in a point. This shows the outline of the true Indian horizontal arch to perfection. It is said that this space was left open for the purpose of allowing the light at dawn to fall on the presiding divinity of the temple.</p> <p>The building comprises 4 parts, viz., (1) a shrine (<i>garbhagriha</i>), (2) an <i>antarāla</i> (vestibule), (3) a <i>maṇḍapa</i> (hall), and (4) a porch.</p> <p>The only part of the building which has remained at all entire is the great shrine. It is a slender quadrangular pyramid of great height. The spire is on three sides surrounded by a terrace about 25 or 30 feet high, the extreme dimensions of which are 78 by 98 feet. One end of this terrace, towards the east, formerly covered the porch, which has fallen and brought down part of the terrace with it. A stair on each side of the porch was constructed in more recent times leading up to the terrace, on</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
	<p>floor of this temple for the purpose of showing that it is a Hindu and not a Buddhist object of worship.</p>		<p>plate XXV of Vol. III of the Archaeological Survey Reports.</p> <p>There are photographs of the following objects in the Indian Museum, Calcutta:—</p> <ol style="list-style-type: none"> 1. The great temple. 2. Details of front arches. 3. Do. side arches (2nd storey). 4. View of small and large temples. 5. Great temple under repairs. 6. Details of interior roofing of great temple. 7. Capital and fine capital of Asoka pillar. 8. Terracotta figures from temple niches. 9. Bell-shaped copper finial of minor temple. <p>This last, which is now in the Indian Museum, Calcutta was exhumed from the courtyard of the great temple. It was originally studded with precious stones and gilded, but all the stones, with the exception of a large spherical crystal on the top, have been removed from their sockets, and the gilding is much worn.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			(2) Aśoka railings round the Mahābodhi temple.	<p>which there was a fine walk round the temple. In front the terrace led to the second storey of the shrine, behind to a large area, on which was planted the celebrated pipal tree. The interior of the shrine consists of three chambers. At the far end of the lowest chamber is a throne of stone, on which was placed a misshapen daub of clay representing the deity. Above this chamber are two others, one on the level of the old terrace, and the other still higher. The falling of the porch has cut off all communication with these upper chambers.</p> <p>The Pali character on these railings is of Aśoka's period. Hence they have been assigned to the 3rd century B.C. They possibly surrounded an earlier temple on the site of which the present great temple of Buddha-Gayā was built. There are altogether 33 of these railings <i>in situ</i>, 10 of sandstone and 23 of granite. They are all sculptured with medallions in bas-relief, illustrating the architecture of the period, and displaying sacred trees, prayer wheels, stūpas and various scenes from episodes in the Buddhist story. They show the style of temples, houses, gates, city walls, as well as the costumes of the people of each sect, of the priests, devotees, and kings of the period. One of them represents the Sun god driving his chariot an interesting scene which exhibits distinct traces of the influence of Greek art. A part of this railing was found <i>in situ</i> by Captain Mead in 1864, when he carried on certain excavations round the temple by order of Government. There are 25 Aśoka railings in the Mahant's <i>math</i> (monastery); of these 18 are in granite and 7 in sandstone. Three of the posts were sent to South Kensington and 4 to the Indian Museum, Calcutta. In the <i>math</i> at Bakror, Babu P. C. Mukherji discovered 7 Aśoka railings, which are utilized in the kitchen, but are not the less interesting.</p> <p>The Vajrāsana, or the adamant seat on which Buddha is supposed to have rested during his protracted meditation under the Bodhi-tree, is a circular slab of blue-coloured stone, five feet in diameter, carved on the upper face in an elaborate and ingenious design. It is now lying in the porch of an unfinished roofless temple, dedicated to Vāgeśvarī Devī. It would seem to be the identical stone described by Fa Hian, the Chinese pilgrim who visited the holy places at Buddha-Gayā between A.D. 399 and 414, but recent research proves that it is not the Vajrāsana.</p> <p>There are two other Vajrāsanas, viz., the original one inside the great temple, which is of the Aśoka period, and another just at the back of the temple, of the Indo-Scythian period, having Pāli characters on the margin. The latter was immediately under the last position of the Bodhi-tree.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>.....</p> <p>Mahant </p>	<p>.....</p> <p>.....</p>	<p>i</p> <p>ii b</p>	<p>See Cunningham's Mahā- bodhi. Also pages 4 to 12 and plates VII, IX, X, and XI of Volume I of the Archæologi- cal Survey Reports. The following photographs are in the Indian Museum, Cal- cutta :— (1) Asoka railings of great temple <i>in situ</i>. (2) Asoka railings of great temple removed to Ma- hant's house. (3) Railings with Gupta sculp- tures removed to Mahant's house.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			(3) Pillars of Buddha's walk.	Buddha's walk is on the north side of the great temple, but inside the Asoka railings. It is a raised platform of brick and plaster about 50 feet long and 5 feet wide. It originally had a roof and was a colonnade, but only the basements of the pillars remain now. One of the pillars has a beautiful figure of a female carved on it. Buddha's footsteps are represented by carved flowers in stone.
			(4) Remains of temples.	There are numerous remains of temples and votive stupas within the compound of the great temple. Some of the stone stupas, which are elaborately carved, are complete. Three door frames elaborately carved in sandstone still exist.
60	Gayá	... Buddha-Gayá ...	Temple of Tára Deví.	To the north-east of the great temple, and close to it, there is a smaller one dedicated to Tára Deví. In style it is a miniature representation of the great temple. It has been built with bricks of the same size and make as are found in the great temple, and cemented with clay. The portion now visible measures 36 feet 5 inches in height on a base of 15½ feet by 15½ feet. The chamber inside is 5 feet 8 inches by 5 feet 10 inches by 11 feet 2 inches, having a vaulted roof in the form of a pointed Gothic arch. It was probably plastered in the same way as the great temple. It was provided with a porch.
61	Do.	... Ditto ...	Temple of Vágosvarí Deví.	This is an unfinished temple to the north-east of the temple of Tára Deví, in the porch of which is a circular slab of blue coloured stone 5' 9" in diameter and 6" in thickness, carved in the upper surface with an elaborate and ingenious design. This was at one time believed to be the <i>Vajrásana</i> or adamant seat on which Buddha was said to have sat during his protracted meditation under the Bodhi tree, but this surmise was incorrect.
62	Do.	... Ditto ...	Ruins of Ancient monastery.	This monastery was originally built by a King of Ceylon about the second century A.D. It is situated to the north-east of the great temple and was seen by both the Chinese travellers in the fourth and seventh centuries A.D. It was from 30' to 40' high. The lower wall is still visible just beyond the compound wall having a series of niches, one of which enshrines a statue of Buddha.
63	Do.	... Ditto ...	Modern monastery or math.	Next to the great temple, the largest building in the locality is a monastery or math. It is situated on the left bank of the Nirañjan, in the midst of a garden extending over an area of about 20 acres, and surrounded by a high masonry wall. It is four-storied in some parts, but three-storied all round a small quadrangle. The ground-floor round the quadrangle is faced by a one-storied verandah built on sculptured monolithic pillars on three sides and on wooden pillars on the fourth side. These monolithic pillars appear to have been taken

DISTRICT—continued.

Custody or present use.	Present state for preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Mahant	In good order	ii <i>b</i>	See Cunningham's Mahābodhi, &c.
Ditto	Some in good order	ii <i>b</i>	
In the custody of the Mahant and a custodian appointed by Government.	In good order. Already repaired.	ii <i>b</i>	
Mahant ... ..	.....	ii <i>b</i>	See pages 61 and 62 of Mitra's Buddha-Gayā.
Ditto	In ruins and buried in the mounds.	ii <i>b</i>	See Cunningham, &c.
Mahant	The roofs are low, and the win- dows very small and few in number, but the building is very substantial and in excel- lent repair.	ii <i>b</i>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>from the railing of Asoka that encircled the Mahá-bodhi temple. To the north of this there are three two-storied buildings of moderate size, and long ranges of out-offices and stables on the east front. On the south there is a commodious three-storied building called Baradvári, with a terrace in front of it. There are also four temples, one of which contains only a marble slab, originally designed for a cheffonier, but now bearing an inscription, partly in Sanskrit and partly in Burmese; a second contains some Buddhist statues. Outside this monastery, towards the west, on a part of the large mound there is a two-storied building of good make and size. It belongs to the monastery, and around it are four Hindu temples, one of which is dedicated to Jagannátha, another which was built by Gañgá Bai, who died at the beginning of this century, is dedicated to Ráma and the other two to Siva.</p> <p>Towards the south-west corner of the outer wall of the monastery there is a cemetery, also attached to the monastery. The dead bodies of the monks, unlike those of other Hindus, are buried, and the cemetery contains the graves of about two hundred persons. The body is buried in a sitting posture, and in the case of mere neophytes a small circular mound of solid brickwork, from three to four feet high, is all that is deemed necessary to cover the grave. For men of greater consequence a temple is held essential, and in it, immediately over the corpse, a lingam is invariably consecrated. For mahánts the temple is large and elaborately ornamented. It would seem that even for neophytes a lingam was held essential, but in the majority of cases, its place was supplied by a miniature votive stúpa picked up from the Buddhist ruins in the neighbourhood. Half-buried on the top of the mound, it passes very well for a lingam. On the way from Gayá to Buddha-Gayá there are several monasteries of Hindu Sannyásis. Everywhere the graves are alike.</p> <p>There are some mounds now existing outside the new boundary wall of the temple. Excavation might bring to light traces of the sites of some of the numerous stone temples and stone houses in the neighbourhood. Monolithic columns of 6 to 8 feet in height and of rich designs are largely met with, and bases for these, of equally elaborate designs, are also abundant. Fragments of mouldings, friezes, architraves, and other architectural stones are to be met with stuck in the mud walls of almost every hut, over an area of five miles around the sacred spot. These prove the former existence of a considerable number of stone temples or other buildings in the neighbourhood of the great temple.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>The proprietors of the villages of Mastipur-Taradih (the Mahant of Buddha-Gayá) and of Buddha-Gayá or Mahábodhi (the 7-anna Tikari Ráj.)</p>	<p>They have been dug into as far as the Mahant would permit; but further exploration is desirable. The entire lower part of a monastery was exhumed by Mr. Beglar, at the instance of General Cunningham and with the Mahant's consent.</p>	<p>ii b</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				The stones used for these works of art are granite, grey sandstone, basalt, and the dark blue potstone for which Gayá is so famous. The works in granite are the oldest, and they are at the same time the roughest. The other stones came into use successively in the order named, and neatness and artistic excellence followed the same order. For boldness and freedom of execution, however, the carvings on the sandstone pillars of Aśoka do not yield to the most finished work on the softest potstone. On the contrary, the latter is thoroughly conventional, whereas the former display a considerable amount of natural grace and freedom of action. Sculptures, more or less interesting, are found everywhere in the neighbouring villages.
64	Gayá	... Buddha-Gayá ...	Buddhokar Tal (tank).	This tank, in which the name of the Buddha survives, is south of the great temple of Mahābodhi. It is about 504 feet by 425. Originally, it was perfectly regular, but in course of time its sides have broken down and fallen into its bed. It was excavated by the brother of the Brāhmaṇ, who built the great temple as recorded by Hiuen Tsiang. It is just south of the compound of the Mahābodhi.
65	Do.	... Dharmmāranya	Ruins of temples	This is one of the places which pilgrims must visit. Numerous pilgrims come here. It is evidently the Dharmmāranya of ancient Buddhist records.
66	Do.	... Bakror ...	Ruins of a stūpa.	Besides the stūpa, there are old sculptures in the village; and in the local math are seven rail-posts of the Aśoka period. On the east of the stūpa is a small old temple, containing a number of old sculptures; and on the Mohāna is a group of old temples, containing some old sculptures, and a well where the pilgrims throw their <i>pinḍas</i> after the proper rites have been performed.


DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Mahant	Repaired and a ghát built with ancient materials by Mr. Beglar in 1884-85.	...	See Dr. R. L. Mitra's Buddha-Gayá, page 115.
In the custody of local Bráhmans.	In ruins. The remains here consist of some of the finest and most interesting pieces of sculpture in the neighbourhood of Gayá; the place is about four miles from Buddha-Gayá, and is little known. There are several temples, enshrining once fine statues (now broken). Both temples and statues are old, and some money might with advantage be spent in clearing the temples and saving them from utter ruin, and in securing plans, drawings, and photographs of the temples and sculptures. Clearing, photographs, and drawings, Rs. 25.	ib	
In the custody of the Mahant of Buddha-Gayá.	In ruins, but excavation is desirable. This is one of the largest stúpas in existence. It has been dug into and a number of seals found, but Mr. Beglar suspects the real deposit is yet untouched, and excavation would cost a large sum, as the <i>débris</i> of previous diggers would need clearing away. The place was once of great importance, and possessed one of the Aśoka pillars, one portion of which (uninscribed) is now in Gayá at the cross-roads near the present Pilgrim Hos-	ii b	See pages 104-5 of Vol. VIII of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
67	Gayá ...	Mora Hill ...	Cave ...	This cave is a natural fissure about half way up the western slope, and facing the Phalgu river. It is shaped like a crescent, 37 feet in length and five and a-half feet in width, with an entrance in the middle of the convex face three feet two inches in width and four feet ten inches in height. At the upper or north end there is another opening four feet broad and four feet high which gives light to the cave. At the south end the fissure continues for a further distance of 24 feet, but of such small dimensions that a man can only just crawl along it. Its height is two feet seven inches, but its width is only one foot seven inches. At the back or east side of the cavern there is a ledge of rock eight inches high, which probably served as a pedestal for the shadow of Buddha which was figured in the rock. Every year at the close of the rainy season, the monks used to climb this hill to make their offerings and to spend a night or two in the cavern.
68	Do. ...	Punáwa ...	Temple of Triloknáth.	Punáwa is situated 14 miles east of Gayá, and the principal antiquity is a pillared temple of Triloknáth. It has now no superstructure left; but according to Major Kittoe, this was not the case when he visited the place in 1847, at which time a considerable portion of the superstructure was still perfect. One of the doorways is beautifully carved in black chlorite, and is the finest piece of sculpture of the kind in this part of the country. This doorway was removed by Mr. Broadley to the Bihár Museum, and thence to the Indian Museum, Calcutta by Babu Purna Chandrá Mukherji.
69	Do. ...	Orel, near Kurkihar.	Temple of Rámanáth Mahádeva.	This is one of a number of mounds around a tank. It consists of a shrine and a pillared antechamber, the shrine having a pointed vault of large brick. But the peculiarity of the temple is the compound wall which has deep niches, that once enshrined images. One Kali is still there <i>in situ</i> . There are some old sculptures in another and modern temple on the east of the tank.
70	Do. ...	Kurkihar ...	Statue of Sákya Simha.	Kurkihar is situated about three miles north-east of Punawa. There are large and extensive ruins at this place, and a great number of statues scattered over a large area. The principal one is a figure of Sákya Simha sitting under the tree at Buddha-Gayá, with representations of events of his life on either

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Not in special custody of any one.	pital, and another piece is in the court of the Mahant of Buddha-Gayá. Excavation Rs. 350. Fair. Nothing need be done for this cave.	iii	See pages 106 and 107 of Vol. III of the Archaeological Survey Reports.
In the custody of local zamindars.	Totally in ruins. Only a few pillars are now standing. There were interesting remains of temples at this place, and also at Kurkihar but it is believed that all or most of what was of interest has been already removed, it is said, by Mr. Broadley. He could not, however, have removed the remains of the temple, which is deserving of some notice and should be preserved to prevent the existing pillars falling or breaking; the rubbish should be cleared out.	ii b	
.....	.....	iii	
In the custody of local zamindars.	In ruins 	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	• 2	3	4	5
71	Gayá ...	Hasra ...	Statue of Buddha.	<p>side and a small inscription on the pedestal. There is a temple of Bhagavati, where there is a large collection of statues, Buddhistic and Bráhmapiical.</p> <p>About a mile to the south-east of Punáwa are two small isolated ranges of low hills close to each other; the valley or pass between them is known as the Kol, and the place itself is known as Hasra. It appears that there was once a village named Hasra here, though it no longer exists. The entire space between these hills is thickly studded with remains. The two ranges are each only about a quarter of a mile long. The southern range is higher and less bare than the northern, and the valley between the ranges varies in width, but never exceeds 200 feet. The highest part of the valley is at the east end; here the hills approach closest, and across this gap are built two lines of massive walls of dry stone. There appear to be some springs in the vicinity. Near the walls are collected a number of fragments consisting of chaityas and remnants of Buddhist figures. At the eastern foot of the southern range is a stone 2½ feet high and 1 foot square, with a Buddha rudely carved in a niche on one side; this stone is now worshipped, and is covered with vermillion. Within the valley and to the west of the lines of walls are numerous mounds; one is 300 feet to the west of the walls. On some stones in the vicinity are cut mason's marks of such shapes as these ( 'y).</p> <p>Three hundred feet further back are numerous mounds. Not a single entire brick can be found, but from the fragments, it is evident that the bricks were more than 10 inches long and more than 6 inches wide. From these mounds have been exhumed numerous statues, of large size and in excellent preservation; they have been carried off to the adjacent village of Bishanpur Tandwá, about a mile to the south by a little west from this place. The whole of the ruins here appear to be of Buddhist monasteries and temples; there are no traces of any Bráhmapiical temples here.</p> <p>The ground all over to the west of the hills is for some distance strewn with brickbats, but there are no distinct mounds marking the sites of any structures outside the valley.</p> <p>There are two tanks, one a large one, between this place and Bishanpur.</p>
72	Do. ...	Bishanpur Tandwá.	Statue of Buddha.	<p>Of the statues at Bishanpur carried off from this valley, the principal ones are a fine statue of Buddha of large size, seated, and two smaller statues, one of Padma Pápi, as shown by the lotus symbol, and the other with a symbol which looks like a stem of Indian-corn. These three statues are among the finest in Magadha and are well deserving of preservation. They are in black basalt. The execution and design are both good.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	
In the custody of local zamin- dars.	In ruins. There are extensive ruins of numerous though small brick temples in the Hasra or Kol valley close to Bishanpur Tandwá, several of which have long ago been dug into for bricks, and most of which have now pro- bably been dug up by the people of Bishanpur Tandwá. The	ii b	See pages 105-6 of Vol. VIII of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>On a small bas-relief representing a figure seated cross-legged in Buddha fashion is inscribed <i>Ye Dharma Rasi Mahā Kāśyapa</i>. This statue therefore represents one of the venerable presidents of the first synod, and is the only one known to exist of one of Buddha's disciples. Its existence is a proof that in the later days of Buddhism the great disciples of Buddha may have come in for a share of the devotions of the Buddhist congregations. The great statue of Buddha stood on a pedestal, which is now placed near it, the statue itself being set on the ground; the pedestal is inscribed in Kūṭila character with the usual Buddhist formula.</p> <p>A small inscribed female figure of Akshobhya is among the collection; the inscription is mutilated; the terminal letters are perfectly distinct.</p> <p>The chaityas represented in these sculptures are in height twice the width of base, exclusive of the umbrella on top, which consists of seven diminishing discs, measuring in the aggregate height one diameter of the base of the chaitya, the total height to the top of the umbrella being three diameters.</p> <p>There are numerous other statues, many Buddhist, but a few also Brāhmanical. Of these last, the principal one is a fragment of Gaṇeśa. It is greatly inferior to the Buddhist sculptures in execution and design.</p> <p>Just outside the village to the south-east is a high rocky eminence which must once have been crowned by buildings. The remains of floors and foundations yet exist. The existing remains and the numerous brickbats strewn about show that they were built of brick. Tradition says that this was a garh built by a Rājput Rājā named Sobh Nāth, after whom the eminence is named Sobh Nāthia.</p> <p>Regarding the ruins at Hasra in the Kol valley, tradition has no information to give except, that the ruins there are the remains of the palace and garh of the same Rājā who built the temples of Punāwa, his name is variously given as Triloknāth and as Banauti Rājā.</p>
73	Gayā ...	Sitamarhi ...	A cave ...	<p>This cave is 14 miles from Punāwa and about a mile south-east of a village called Nadgarha, on the Nawada and Gayā road. It has been excavated out of a large block of granite on an open plain. The doorway is of the Egyptian form, being 1 foot 11 inches at the top, and 2 feet 1 inch at the bottom. The passage leads obliquely into the cave, and is 3 feet 5 inches long. The chamber itself is 15 feet 9 inches along the floor, 15 feet along the roof, 6 feet 4½ inches high in the centre, and 11 feet 1½ inches in width. The roof is vaulted, and springs from the floor. The whole of the inside is highly polished, and the rock is as compact as the rocks in which the Barabar caves are found. Curiously enough, there is no trace</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9 .
In the custody of local zamindars and Bráhmans.	<p>sculptures, however, that were dug up were some of the finest and largest in the Gaya district, and were carried to the village of Bishanpur Tandwa; they ought, however, to be saved from destruction as really fine specimens of ancient art. One is unique, being it is believed, a figure of Mahakasyapa, the chief disciple of Buddha. Mr. Beglar strongly recommends that good photographs be taken of the more interesting statues. Photographs Rs. 75.</p> <p>In good order. This cave, cut out of a detached boulder, is uninscribed; but from the workmanship and polish of the interior, it is considered to date not later than the second century (B.C.). Wanton destruction or defacement should be prevented. The boulder is close to Wazirgañj on the Gaya-Nawada road.</p>	ii b	See pages 106-7 of Vol. VIII of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
74	Gayá	Seor Muhamma- dábád.	Fort ruins	<p>of an inscription inside or out. Inside, from the high polish everywhere, no inscription could escape notice. Outside, without a recess being cut for its reception, no inscription could be cut, and there is no sign of any such recess. The construction of the cave at any time must have been an achievement of no ordinary kind, and it is remarkable that an inscription should have been omitted. The date of this cave must be about the same as the date of the Barabar caves, which it so closely resembles.</p> <p>Said to be the ruins of the Garh of a Kalal king</p> <p>Some eight or ten miles north-east of Kowakol are extensive ruins of temples, Bráhmañical and Buddhist. The remains here of the Brahmanical period date to 250 B. C., and are thus unique in Bengal. A mutilated figure of Nandi, inscribed in the Aśoka character, deserves preservation; it is the earliest inscribed Nandi yet discovered.</p>
75	Do.	Párvatí Hill	Ruins of mon- asteries and temples.	<p>Párvatí, or rather more correctly Daryápur Párvatí, contains numerous ancient remains, mostly on and about the Párvatí Hill or Garh Párvat as it is also called. General Cunningham has suggested that this may be the site of Hiuen Tsiang's Párvatá, or pigeon monastery, and it is certainly entitled to be so considered, if coincidence of name and the occurrence of undoubted Buddhist remains can compensate for its want of coincidence in position with recorded bearings and distances</p> <p>Here Buddha is said to have taken the form of a pigeon (Párábat) for the benefit of a starving fowler, and here too was the famous temple of Avalokiteśvar, and also a stúpa built by Aśoka to commemorate Buddha's miracles. A Buddhist King of Ceylon built a Vihára on the spot to commemorate his pilgrimage, and his example was followed by many others. The place was visited by the Chinese pilgrim Hiuen Tsiang in the seventh century A.D., and he speaks of "multitudes of Buddhist Viháras and temples" as existing here. General Cunningham has identified this spot as the site of the Kapotila Vihár. The site of the temple is now occupied by the shrine of the Mussalman saint Chan Haji Saudágar.</p> <p>The hill rises with a very steep slope, almost vertical on the west, where the river Sakri during floods washes its base. On the south-east it sends out a long gentle spur with plenty of level ground on it. On the top of the hill is a small space of tolerably even ground. The easiest ascent is up the long spur. On this, at various spots of level ground, are the ruins, or rather traces, of ancient buildings; these do not appear to have been all built of stone as</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of local zamindars.	In ruins. Excavation would be most desirable, and would most probably well repay the cost. Rs. Excavation ... 100 Sculpture ... 50	ii b	
Local zamindar ...	In ruins ...	ii b	See pages 108 to 114 of Vol. VIII of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>fragments of bricks are scattered all over the place. There are altogether 13 mounds of a large size, and 5 or 6 of a smaller size. Of these, that on the lowest peak is the ruin of a tope 15 or 18 feet in diameter. A poor labourer that dug into it was rewarded by finding some coral beads and a few coins. Neither the man nor the coins can now be found. The ground was a second time dug down to the rock below, but without finding anything. The tope was built of brick and was covered with strong lime plaster. A part of the lower circumference was still intact, and was left undisturbed.</p> <p>To the west of it another and a larger mound appears, also said to be the ruins of a tope. It was dug into by the Executive and Assistant Engineers when the head-quarters of the Bihār Local Roads Division was at Giriyeke. It is said to have yielded only some ashes, so that this was clearly a tope built on the ashes of some Arhat. Two other mounds, one at the south-east end of the hill (not of the spur), and one to the north-west of it, are also said to have yielded coins. The coins were found only a few years ago, and the result was that every one began actively to dig in search of treasure. The last find was, as already related, from the small tope on the extreme north peak, but the whole of the ruins were in the meanwhile dug up. There was no fear of the labour of the diggers being wasted, even if they found no treasure. The bricks could be easily disposed of as road metal of which large quantities are here stacked.</p> <p>The two mounds which are said to have yielded coins are clearly the remains of buildings, monasteries, or temples, not otopes, as the straight walls, though for the most part dug up, can yet be traced by the depressed line of hollows thus left. They are traditionally said to have been respectively the Baiṭhak and the Kāchāri of Bāwan Subāh. On the largest piece of level ground on the hill, which, however, is not in the highest part, are the ruins of extensive buildings, traditionally said to have been the palace of Bāwan Subāh; but the building really appears to have been a large monastery, with rows of cells round a courtyard. Perhaps a temple, now dug up, existed in the middle. At present there is, just where it ought to have been, a suspicious looking depression.</p> <p>There are no statues on the hill. One solitary mutilated block exists to show that statues were not wanting, but the demand for stone metal for roads is said to have operated very effectually in bringing about the destruction of all conveniently moveable stone blocks. At the foot of the hill on the north side are a few statues in fair preservation. A</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Tomb of Chánd Saudágar.	<p>remarkably fine one lies in the mango tops near the well at the foot of the hill, and two or three others lie further off; these last are, however, much mutilated. No remains of structures can be seen about the foot of the hill; any that existed on the west, north-west, and south-west sides must have long ago been washed away by the river Sakri, which began flowing down this, its present, bed not very long ago, its original course having been far to the west about three miles off. The old bed is still distinctly traceable all the way to its point of separation. The channel which is now the bed of the river was a small irrigation channel, which was taken from its east bank about six miles above Wahari, near Roh, east of Nawáda, and but for the circumstance that constant efforts are made to keep the flow within bounds, this channel would before now have become the main river. As it is, it has become 100 feet wide, while it originally was barely 8.</p> <p>About two miles due north of Párvati, the Sakri, in cutting away its banks, is said to have laid open a deposit of coins. These are said to have been in an earthen pot, and were of gold. Some boys, playing about, found the pot, and each ran with a handful to his parents, who, of course, lost no time in securing the prize, but so ignorant were they that they imagined the coins to have been of brass, and sold them as such. The place was probably the site of an old monastery or stúpa. It has now been entirely cut away by the river, but the high banks there show that the site was a small eminence.</p> <p>One of the statues at the foot of the hill has the usual Buddhist formula, <i>Ye Dhamma</i>, &c., inscribed on it in Kuṭila characters; the statues are all of black basalt.</p> <p>Besides these Buddhist ruins there is a small Muham-madan dargá. Tradition says that an old Hindu fakir was once living here, when a corpse came floating down the Sakri, and the fakir dreamt that the corpse told him its name was Chán Háji, and that it wanted a decent burial in a grave to be dug on a spot near the south-east end of the hill, which he described, and as a reward he promised the Ráj (sovereignty) of the district to the fakir. The fakir did as directed, and became King afterwards. The dargá that now stands was the one built by him. It is in no way interesting, except for some Hindu stones used in it. Chán Háji is a saint of wide celebrity in Bengal; he is known universally as Chánd Saudágar, and many are the spots where this benevolent saint is said to have kept silver and gold vessels, &c., for the use of travellers. A traveller on arriving at one of these fortunate spots, which was generally either a well or the bank of a tank, had only to make known his wants when Chánd Saudágar's vessels of gold and silver would float up and allow themselves to be used by the traveller, who had, however,</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>scrupulously to return them when done with. But men are covetous, and at each of the places where Mr. Beglar heard the legend, some unlucky man was too weak to resist the temptation of appropriating them, and since then the miracle has ceased.</p> <p>The legend of Kunwar Bijaya Mall is intimately connected with this place, but though interesting, is too lengthy for insertion here.</p> <p>This legend serves the important purpose of showing that the ancient name of the hill was Garh Párvat, or rather this was the name of the fort on the hill. The origin of the name is not difficult to ascertain. The hill has an almost perpendicular face to the west and portions of the south, and in the vertical cliffs wild pigeons in great numbers habitually build their nests, as they are safe from man or beast. When employed as an engineer in this district, Mr. Beglar had often occasion to travel past this hill, and could count with certainty on finding wild pigeons here. One year, consequent, on the famine which visited the district, all the pigeons were caught and eaten up by the people. There were therefore very few left, but the convenience for nest building and security is so great that it must always have been a favourite resort of pigeons. The name Párvata is thus accounted for.</p> <p>But whether this be or be not the true origin of the name, there can be no doubt that it was named Párvata in ancient times, and as, besides the identity of names, it contained numerous and important Buddhist structures, Mr. Beglar thinks that it may safely be regarded as the site of Hiuen Tsiang's pigeon monastery, although its direction and distance from Giriyeek do not agree with his account.</p> <p>Párvati retained some importance even so late as Akbar. There is mention of Dariyapur in Stewart's Bengal, page 155, where it is described as situated 50 miles from Pátna, which is very near the actual distance <i>via</i> Bihár. Since then the place has lost its importance, and is now only a second rate village.</p> <p>There is another legend which makes Párvati a place of importance in the age of the Pándus. According to it, when the sacrificial horse was let loose, Rájá Sankhadhvaj of this place seized the horse and prepared to fight. Before joining battle, however, he performed a yajña. The Rájá's guru demanded that orders be given for every one to be ready and present at a given spot by a certain hour. The Rájá's son Surat Dhvaj was newly married, and his bride happened to arrive that very</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In the custody of local zamindars.	In ruins. The ruins and sculptures here are mostly Bráhmānical, though there are a few Buddhist fragments. The statue of the Varāha is the finest in Bengal, and really one of the finest and oldest in India; it cannot date later than the sixth century A.D. The now lost but most valuable Afsand inscription giving a long genealogy of the later Guptas was here, but the most interesting object is the buried temple, the ruins forming a mound sharply conical and nearly 60 feet high. This temple is one of the earliest Gupta temples, and besides its age, the disposition of its parts, its terraces on terraces, its quaint pillars, pilasters, and niches, and the charming variety in its ornamentation, render it by far the most interesting and unique temple in Bihār. If but one monument were to be conserved in Bihār at a moderate cost, Mr. Beglar would fix on this one. Archaeologically, it is of great interest as a Hindu relic of a period of which Bráhmānical remains are few. Architecturally, it is second in importance only to the Buddha-Gayá temple. Mr. Beglar most strongly recommends its thorough excavation and conservation. But the utmost care is necessary; the loss of its details would be irreparable and unreplaceable. If therefore experienced supervision cannot	ii b	Some of the sculptures were removed to Bihar, whence Babu Purna Chander Mukherji has brought them to the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
77	Gayá ...	Kawa Kol Hills	Fort ruins ...	Some six miles west of Kawa Kol are the ruins of a fort and of some temples; the fort does not appear very ancient, but is nevertheless deserving of notice, and perhaps an order from the civil officer in charge of the district would prevent its bricks being carried off.
78	Do. ...	Járu ...	Ruins of a mosque.	<p>The river Nirañjana or rather, Phalgu, divides into two branches a little way above the Nágárijana Hills. One branch passes close to the hills to the east, the other runs further eastwards, and again divides into two, of which the western branch runs a short way and is lost, and the eastern branch runs past Islampur. Of these three branches of the Nirañjana the westernmost one is the main river; the others are dry, except in the rains. Immediately at the angle of the first fork are the ruins of a masjid. This masjid is built of brick and mortar. Stone is also used, but the stone is evidently taken from some Hindu structure. It was once a fine masjid. It stands at one end of a courtyard which was once surrounded by cloisters, the cells having each a small domed roof. The masjid itself is roofed by numerous small domes. Vaults exist underneath. The entrance to the courtyard is through a small chamber with narrow doorways. It is remarkable that old masjids in this district, of which the courtyards and outer entrances still exist, have all small narrow entrances, extremely unlike the superb entrances to the masjids in Delhi and Jaunpore. The masjid is ascribed, but only on tradition, to Sher Shah's time, and the style of the building bears out this tradition, or tends rather to ascribe it to a higher antiquity. The traditional account of its age seems probable, for, though the small domes point to a period anterior to Sher Shah, the fine lime enamelling used and still to be found in small patches indicates a later period. Colour and inscriptions were liberally used, but the inscriptions are all too far broken to be intelligible, and most of the coloured work has peeled away. It is deserted now, but is still visited on particular festivals.</p> <p>Close to and behind the masjid is the village of Jarú, and behind the village is a chain of rugged hills, at the foot of which are occasionally to be seen dressed stones and other remnants of old Hindu work. On the summit of the highest peak, which is crowned by a picturesque clump of trees (the rest of the hill being quite bare), is a large lingam,</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
	<p>be got, it had better be left alone.</p> <p style="text-align: right;">Rs.</p> <p>Cost of excavation ... 500</p> <p>Conservation ... 2,500</p> <p>Sculpture ... 50</p> <p>Photograph and drawing 100</p>		
In the custody of local zamindars.	In ruins ...	ii b	
In possession of Sayyid Mahomed Hussain.	In ruins. The masjid could be preserved, but there is nothing of archæological interest about it which would justify the cost of repairs. Plans, drawings, and photographs, after clearing the ground, are all that are needed. On the hill behind is a famous shrine known as Harihar Nath, and at the foot of the hill are some uncared-for Hindu sculptures and remains. Drawings and photographs, and clearings, Rs. 50.	ii b	See page 44 of Vol. VIII of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
79	Gayá	... Mirápur Náderá	Tomb of Syad Ahmad Shah.	<p>known as Harihar Náth Mahádeva. The story goes that pilgrims who, on their journey to it do not speak at all, can encircle the lingam completely with their arms and hands. The place is visited by numerous pilgrims, and without doubt was at one time a notable place of Hindu worship.</p> <p>A few miles south of the fork, on the east side of the Nirañjana or Phalgu river, stands a group of bare rocky hills crowned by the dargah of a Muhamadan saint. It is otherwise devoid of interest.</p> <p>About seven miles due east of the fork of the Phalgu at Járu, at a village called Mirápur Náderá, are the ruins of Hindu temples converted or rather used up into masjids. The chief object of interest there is an old dargah, about half a mile east of the village. The dargá is ascribed to Syad Ahmad Shah, locally a very famous saint. In the dargá is a tree to which females for miles round come to tie <i>chillas</i> with the object of obtaining children. The <i>chilla</i> consists of a small piece of the dress of the wearer, which must be torn and tied to one of the branches of the tree. The woman tying the <i>chilla</i> must visit the spot quite alone and at night. The practice is common all over the Patna and Gaya districts, and so numerous are the holy spots which, when visited at night alone by females to tie <i>chillas</i>, are considered efficacious in procuring children, that one can hardly travel 15 miles in any direction without coming on one of them. Built into the dargah, among other Hindu materials, is a fine sculptured gargoyle serving as a drain outlet.</p> <p>At the back of the village itself is a stone colonnade, the remains of a masjid consisting of three rows of pillars, six in each row, thus giving five openings. The pillars are plain; the building is now open on all sides, but there is no doubt of the existence once of the usual back wall with mehráb, making it a Muhammadan masjid. The roof consists of stone slabs, over which is laid a layer of bricks. The material of the pillars and slabs is granite; the bricks are of large size, over 12" long. The building stands on a mound, the length being north and south. At the south end a sculptured gargoyle representing a hooded snake forming a canopy over a human figure shows that the original building whose materials were used to construct the masjid was Buddhist. The floor of the building is now out of repair.</p>
80	Do.	... Mandaur ..	Fort ...	No traditions beyond this that it is assigned to the Kol Rájás.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown ...	In ruins. Nothing appears to be needed here beyond preventing the carrying off of the existing pillars and roofing slabs.	ii b	See page 45 of Vol. VIII of the Archaeological Survey Reports.
In the custody of local zamindars.	In ruins. The ruins here, six-miles north of Gayá on the Phalgu river, consist of a temple of which some pillars are yet standing, and some very fine pieces of sculpture. The pillars and architraves are in	ii b	There are photos of an old temple and of the general ruins in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
81	Gayá ...	Barabar Hills ...	Temple of Siddhesvara.	<p>The highest peak of these hills is crowned by a temple of great antiquity, sacred to Siddhesvara, which contains a linga, said to have been placed there by Bān Rājā, the Asur King of Dinājpur, and the father-in-law of Jarāsandha, whose bloody wars with Krishna, still live in the traditions of the people.</p> <p>To the south, and near the foot of this hill, the path up which is freely adorned by images of all kinds, lies a small valley enclosed on two sides by the mountains, on the third by an artificial barrier of stone, and on the fourth by a long low ridge of granite. Here, in the solid rock have been cut the remarkable caves, which have given the name of Satghar to the glen. Four out of these seven extraordinary caves average 32 feet by 14, and three out of the four, named the Karan Chaupar cave, the Sudama cave and the Lomas Rishi cave, are chiselled to a wonderful polish. The fourth, the Visvá Mitra or Visva Jhopi cave, is still unfinished. Inscriptions in the Pāli character fix with certainty the date of the excavation of these caves. The oldest was dug in 252 B.C. and the latest in 214 B.C., so that they have been in existence for more than 2,000 years. Not far off is the sacred spring called the Pātālgāṅgā, and in another spur of the hill, known as Nāgārjuni, are the three other caves which complete the Sātghar or 'seven caves.' The largest, the Gopī cave, contains a small sunken tablet containing a short inscription in the ancient Pāli character of Aśoka's edicts. The other two caves are called the Vāpiya (or well) cave, and the Vada-thi cave. These three caves were excavated by Daśaratha the beloved of the Devas, on his accession to the throne, about 121 B.C.</p>
82	Do. ...	Ditto ...	Karan Chaupar cave.	<p>This is on the northern side of the granite rock, and is 33 feet 6½ inches long by 14 feet wide. The sides of the cave are 6 feet 1½ inches high, and the vaulted roof has a rise of 4 feet 8 inches, making the total height 10 feet 9 inches. On the outside of the doorway there is an inscription in</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In the custody of local zamindars.	<p>a dangerous state, and something ought to be done to prevent a collapse and the destruction of what exists. Excavation would also bring to light a fine flight of steps and the buried parts of the temple. Some of the sculptures are excellent and deserve preservation.</p> <p style="text-align: right;">Rs.</p> <p>Cost of conservation and excavation. 150</p> <p>Conserving sculptures, carriage, &c. 25</p> <p>In good order</p>	ii b	See pages 44 to 48 of Vol. I of the Archaeological Survey Reports Also pages 58-9 of Hunter's Statistical Account of the Gayá district.
Ditto ditto ...	Good. Nothing need be done; but unexplored mounds also exist which, if Government desire, may be explored at a little cost.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
83	Gayá ...	Barabar Hills ...	Lomas Rishi cave.	<p>ancient Páli, recording the excavation of the cave in the 13th year of the reign of Raja Piya-dasi, that is, of Asoka himself. The cave therefore dates as far back as 245 B.C. To the east of the doorway the rock has been cut away, and several rude sculptures have been executed on the scarped face, representing a linga and two rude Bráhmínical figures.</p> <p>This is similar to the Sudáma cave, both in size and arrangements, but the roof is unfinished, while the walls and roof of the Sudáma cave are highly polished. The doorways of both caves are of the Egyptian form, but the porch of the Lomas Rishi cave has been enlarged and ornamented, and represents the gable end of a thatched house with a frieze of elephants surrounding the doorway. It is executed in a most artistic manner. Indeed the drawing of the elephants contrasts favourably with the popular modern representations of this animal. General Cunningham is of opinion that this porch was executed at a later period than the cave itself. There is an inscription in the porch over the doorway of the third or fourth century of the Christian era. It is noteworthy that among the carvings found on the bosses of the pillars of Asoka's railing at Buddha-Gayá there is a similar representation of the gable end of a thatched house forming the doorway of a cave.</p>
84	Do. ..	Ditto ...	Sudáma cave...	<p>The Sudáma and Lomas Rishi caves are out in the western face of the rock, the Sudáma to the north and the Lomas Rishi to the south. The Sudáma cave, which has a plain doorway, has an inscription in the ancient character of Asoka's pillars cut in the side of the doorway. It records the excavation of the cave in the twelfth year of the reign of Rájá Piyadasi, that is, of Asoka himself. The cave therefore dates as far back as 252 B.C. It consists of two rooms, a circular one of 19 feet 11 inches in diameter, and an outer one 32 feet 9 inches in length by 19 feet 6 inches in breadth; the walls are 6 feet 9 inches in height from the vaulted roof, which has a rise of 5 feet 6 inches, making the total height of the chamber 12 feet 3 inches.</p>
85	Do. ...	Ditto ...	Visva Jhopi cave.	<p>The cave faces the south and has an antechamber, the ceiling of which is flat and smooth, but the cell is not finished. It has a Páli inscription of four lines on the right wall of the antechamber. It records the dedication of the cave in the 12th year of his reign by Rájá Piyadasi (Asoka), i.e., in 252 B.C.</p>
86	Do. ...	Nágárajuni Hills	Gopí cave ...	<p>This is situated in the group of hills called Nágárajuni, near the Phalgu river, and is about half a mile to the east of the Barabar group. It is the</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of local zamin- dars.	Good 	iib	See pages 49-53 of Vol. I of the Archaeological Survey Reports. For Map, see Plate XVIII, for plans see Plate XIX and for inscription, see Plate XX of the same vol- ume. See also pages 103 to 105 of Vol. I of Martin's Eastern India. There are photos. of the Lomas Rishi and another cave in the Indian Musuem, Cal- cutta.
Ditto ditto ...	Do. 	iib	
Ditto ditto ...	Fair. All that is necessary here is to prevent the appropriation of the caves by fakirs and jogis,	iib	See pages 100-103 of Vol. I Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
87	Gayá	... Nágárjuni Hills	Vadathi-ka-Kubha, (or the cave of the divided rock.)	<p>largest cave cut in the southern face of the rocky ridge, and is approached from below by a flight of rude stone steps. The height of the cave doorway above the level of the plains is about 50 feet. The cave itself measures 46 feet 5 inches long by 19 feet 2 inches broad, both ends being semi-circular, and in the inscription on the doorway in the ancient character of Aśoka's edicts, the cave is called the "Gopī's" cave, and is said to have been executed by Daśaratha on his accession to the throne. Daśaratha, according to the Vishnu Purāṇa, was the grandson of Aśoka; and as the son of Aśoka, Sayasus, only reigned eight years, the accession of Daśaratha must have taken place in 214 B.C. There are two inscriptions in later Gupta on the left jamb of the door opening.</p> <p>The other two caves in the Nágárjuni group are situated on the northern side, and on the southern face of a rocky ridge, running parallel with the Nágárjuni Hills, one to the west and the other to the east.</p> <p>The western cave is nearly hidden in a recess, and has its entrance facing the east. The cave itself is 16 feet 4 inches by 4 feet 3 inches, and there is a rude brick wall running across it, dividing it into two rooms, which has been done by some late occupant, said to have been a Mussalman fakir. There is an inscription in ancient Pāli, in which the cave is called Vadathi-ka-Kubha, the rest being letter for letter the same as the inscription in the Gopī cave: the date is therefore the same.</p>
88	Do.	... Ditto ...	Vāpiya-ka-Kubha, (or the well cave.)	<p>The eastern cave has a small porch 6 feet long by 5½ feet broad, and the doorway is Egyptian, like all the doors of these caves. The cave itself is 11½ feet by 16½ feet long: the roof is vaulted, 10½ feet in total height. There is an inscription on the porch in the ancient character of Aśoka's edicts, in which the cave is called Vāpiya-ka-Kubha, or the well cave. The inscription is word for word the same as that on the Gopī cave, so that the date is the same, 214 B.C. In front of the cave there is a large well 9 feet in diameter.</p>
89	Do.	... Kāwā Dol Hill	Ruins of temple	<p>About a mile west of the Barabar Hills is an isolated peak called Kāwā Dol. This hill is quite inaccessible as it is formed entirely of huge masses of granite piled precipitously above one another and crowned with a single lofty block that frowns grandly over the plains below. It is said that this pinnacle was formerly topped by another block, which was so nicely balanced that it used to rock even when a crow alighted upon it. Hence it is called "Kāwā Dol," or the "crow's swing." There are many, but no very interesting rock sculptures, and there is a fine temple at foot of which ruins exist and deserve preservation. This temple has been identified with the monastery of Sītā Bhadra.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
	who build rude walls and deny access to visitors; the caves are beautifully polished and inscribed. In the hills across the river are some caves and rock sculptures, and at their foot in the village the ruins of a fine temple. The sanctum is yet intact as well as the Mahāmandapa. This is well worth clearing out. Cost of clearing out the temple Rs. 50.		See pages 49 to 53 of Vol. I of the Archaeological Survey Reports.
In the custody of local zamindars.	Fair	ii b	
Ditto	Do.	ii b	
Ditto	Neglected. There are the ruins of a large temple at the foot of the hill, and perhaps the largest statue of Buddha, in excellent order is yet seated in the ruins of the temple, wherein it was originally enshrined. The rocks round the foot of the hill are also in many places covered with sculptures. A few rupees would clear out the temple and pay for the renewal of the walls of the sanctum, which	ii b	For specimen of rock sculpture, see Plate XI of Vol. I of Martin's Eastern India, and for drawing of the Buddha, see Plate XIV, fig 5 of the same volume. Also pages 46-49 of Vol. XVI of the Archaeological Survey Reports and for view of hill, see Plate XIV and for rock sculptures, see Plate XV of the same volume. There are 3 photos of the hill, rock sculptures and the ancient monastery in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
90	Gayá ...	Dharawat ...	Remains of monasteries. Chandokhartal tank.	Dharawat lies immediately to the north of the Barabar Hills, about 1½ miles distant. There are large and extensive mounds in and around the present village, and a tank, called Chandokhartal, which is some 2,000 feet long by 800 feet wide, evidently as old as the Buddhist monasteries which existed here. On the banks of the tank there is a little temple, near which there is a fine standing figure of the famous Bodhisatwa Avalokiteśvara, the Padma Pāni of the Tibetans, who is always represented with a lotus in his hand. Between the southern hill and the tank are remains of monasteries and a large Padma Pāni <i>in situ</i> .
91	Do. ...	Ongari ...	Súraj Pokhar Tank.	In the village of Ongari, there is a splendid tank called the Súraj Pokhar. To the north of it there is a temple containing an image of Súrya, and a pit of broken Buddhist figures. Under a heap of bricks and rubbish, two idols of great beauty and differing essentially in design from those generally found were picked out.
92	Do. ...	Dapthu ...	Temples of Súrya and Krishna.	Dapthu seems to have been the site of a large religious community, and the remains are extensive. There are two temples partly standing. They seem to have had a pillared portico in front, which has since been built up with brick. The door of the shrine in the southern temple is very fine. Outside there is a curious group of a prince on horseback with the same attendants, &c., such as there is also at Konch, only differently arranged. These two temples are respectively dedicated to Súrya and Krishna (Vishnu), the former containing a number of images. The former is built of very fine carved bricks set in beautiful designs.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In the custody of the local zamindars.	might be rebuilt to the height of a few feet with rough boulders and mud and roofed to save the statue from the weather. Cost of clearing and conservation, Rs. 75 Mounds of ruins. Few places in the Gaya district promise more than Dharawat, which has been identified with the Guṇamati monastery mentioned by Hsien Tsiang. Detached and destructive excavations for brick and for road metal have been made here, and these have yielded some very fine pieces of sculpture of a large size and in excellent order. Coins also are said to have been found, and General Cunningham in a short visit succeeded in obtaining some interesting seals. Excavations and the conveyance and safe custody of the sculptures are strongly recommended, but it is absolutely essential that the excavations be made under competent guidance if they are not to be barbarously destructive as those for road metal and bricks have been.	ii b	
Unknown ...	In ruins. This place is reported to contain an inscribed slab, though Mr. Beglar could not find it. If search should disclose the slab, it would, he states, be a valuable addition to our present scanty knowledge of the ancient history of Bihār, as it would be a totally new inscription. Under the circumstances it should be looked for, and Rs. 10 might be spent to stimulate the search.	iii	See page 253 of Mr. Broadley's article in the Journal of the Asiatic Society for 1872, Part I.
.....	The Krishna temple is standing but in precarious state. The tower of the Śūrja temple has fallen down.	i	See pages 97-100 and Plate XVI of Vol. I of Martin's Eastern India, as also Mr. Broadley's paper in the Journal of the Asiatic Society for 1872.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
93	Gayá ...	Lat ...	Pillar ...	<p>The place is a few miles south-west of Islámpur, and contains one of the monoliths which were usually set up by Asoka, and by the Guptas between B.C. 250 to A.D. 300. This extraordinary monolith in the open fields consists of a granite column 53½ feet in length averaging three feet in diameter. The capital and pedestal are quadrangular; the former is 86 inches long and 36 in diameter, while the base is 70 inches long and 40 in diameter. The shaft has 16 plain sides; at 38½ inches above the pedestal it contracts its diameter suddenly by about three inches. This immense column is lying horizontally on the ground pointing north and south. About half of it is below the surface of the field.</p>
94	Do. ...	Hasanpur Kako	Tomb ...	<p>Hasanpur Kako is a largish, straggling village situated on a high mound near a large lake, into which a branch of the Jamuná empties itself. The principal remains of interest here are a dargah and some statues.</p> <p>The dargá is an unpretending brick building in a state of decay situated on a high raised mound on the banks of the tank or lake. There is an outer courtyard where numerous slabs of stone, rough and unsculptured, lie about. These are evidently taken from some Hindu shrines. The outer courtyard gives admission through a large gateway to a crooked passage, and thence into an inner courtyard, whence a third doorway gives entrance into the innermost courtyard in front of the dargah itself. Into this sacred court outsiders are not permitted to enter. The second outer gateway is battlemented, and has a long inscription in Persian or Arabic in five compartments, the inscription is cut in brick, and has suffered greatly from the weather. At one corner of the inner enclosure to which this gate gives admission is a tower similar to the towers in the Begampur masjid in Pátná, and it might be inferred that the other corners, or at least one other corresponding corner, had a corresponding tower; the enclosure walls have, however, notwithstanding extensive repairs, become greatly dilapidated. In the inner courtyard is an inscription on a long trapezoidal piece of bluish black stone. The inscription is in four compartments of three lines each, and one long line running the whole length. The stone on which the inscription exists has split down the middle longitudinally. When Mr. Beglar saw it it was thickly covered with a most tenacious coat of dirt, consisting of indurated layers of milk, ghee, curds, and lamp-black, the offerings of pious pilgrims. Mr. Beglar was allowed to clean it, but not without sundry warnings of the risk he ran of incurring the displeasure of the saint.</p> <p>The dargah contains the tomb of a local saint who, tradition says, came from Delhi and settled down here for a long time. At last he determined to</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Not in the special custody of any one.	The monolith ought to be dug out and set up to prevent its conversion into road rollers and sugar mills, the usual fate of such monoliths when not looked after.	ii a	See pages 99-100 of Vol. I of Martin's Eastern India. See page 59 of Hunter's Sta- tistical Account of the Gaya District.
Khadims 	Fair 	ib	See pages 64-65 of Vol. VIII of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
95	Gayá	... Ghenjan ...	Statue of Buddha.	<p>return to his native country, but did not intend to take his wife with him; he set out and walked a good distance, till overtaken by night, when he slept, but in the morning he found himself back at his house. Again he set out, only to find himself back at his house next morning. A third time he tried to leave, with the same result. He then gave the attempt and settled down here permanently with his wife, the efficacy of whose prayers had worked the miracles. She is said to have been so saintly that the water used by her for her ablutions would cure any disease.</p> <p>Outside the dargá, to the east of it, on a mound under a bat tree, is a large collection of statues in various stages of mutilation; they are mostly of no very ancient date, to judge from the execution. Among the fragments are those of Gaṇeśa, Lakshmi, several lingams, a badly executed slab representing the Nava-graha, Hara Gauri, &c.</p> <p>About a mile-and-a-half from Kiswa, to the north-east, there is a village called Ghenjan, on the top of a large mound. Here there is a very fine statue of Buddha, the ascetic, with representations of the birth, teaching, and death or Nirvāṇa of Sakya Simha in small figures surrounding it. This is one of the best executed sculptures in the district, and although much mutilated and broken, is of considerable interest.</p>
96	Do.	... Pai Bighá ...	Temple ruins	<p>Pai Bighá is a considerable village on the Dardhá river close to the point where it separates from the Murhar, and about two miles to the south-east of Ghenjan; there are several square granite pillars roughly dressed. One was clearly a pilaster. The temples they belonged to must have been Saivite, as they are all marked with a deeply cut trisul. They are now set upright in front of the village. Besides these there are some remains of statues.</p>
97	Do.	... Kiswa ...	Statue of Sakya Simha.	<p>Kiswa is about six miles from Ner towards the west. There are large mounds, and a very fine standing statue of Sakya Simha as a teacher, with the Buddhist creed in an inscription round the head. Near the above there is a large four-armed figure sitting on the shoulders of another squatting figure. This figure is quite unique. Being the only specimen of the kind to be found in the district, it is not known to what it refers. There is also a curious sculptured block, but it is difficult to make out to what it belonged.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Not in special possession of anybody.	There are extensive mounds in this village, which may yield most interesting results. The sculptures already above ground are in excellent order, and deserve to be cared for. They are Buddhist and of a large size. Trial trenches would, if judiciously lined out, disclose a great deal. It is proposed to expend a small sum for excavation and for removal of sculptures. Excavation Rs. 150; removal of sculptures Rs. 50.	ii	There is a photo. of this statue in the Indian Museum, Calcutta.
In possession of local Bráhmans	In ruins 	ib	See page 64 of Vol. VIII of the Archaeological Survey Reports.
In the custody of local Bráhmans.	Some of the sculptures in excellent order. The ruins consist mainly of sculptures and mounds. There is a profusion of excellent sculptures (Buddhist mostly) which deserve attention and preservation, more especially as the greater number are lying or standing in and about the village neglected and probably	ii a	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
98	Gayá ...	Ner ...	Temple ...	Ner is on the Patná-Gayá road, west from Dharawat, and about twenty miles from Gayá. There is a pillared temple close to the road, very much in the same style as the temple at Punáwá. It consists of three rows of monolithic pillars, ten in each row. Fronting the temple there is a further row of four pillars. The temple or shrine behind consists of brick and mud cement, but very little of it is now standing. The superstructure is entirely gone, and none of the temples of this form are sufficiently complete to allow of a conjecture as to their original form. The roof of the portico and of the shrine is composed of large granite slabs. A linga occupies the shrine, and there is a mutilated figure of Gaṇeśa lying outside. Judging by the size of the mound and the part of the shrine remaining, the temple must have been a lofty one. The bricks are large and well made, although inferior in this respect to those used in the construction of the Buddha-Gayá temple. It is probable that the temple dates from about 700 A.D.
99	Do. ...	Belá ...	Temple of Kálí.	Near Belá are several remains, about a mile and a half east of the inspection bungalow. These consist of various statues, mostly Bráhmaṇical, but some Buddhist also; and of a lingam and argha, which are fabled to have resisted all attempts at dislodgment for conveyance elsewhere. A fragment of a halo round the head of a Buddha with the beginning of the Buddhist creed was found in one of the recently set up earthen lingams. In the vicinity are other temples, none of any antiquity, and containing nothing of interest. One temple contains a statue of the skeleton goddess Kálí in black stone.
100	Do. ...	Do. ...	Statue of Kálí	A very ancient image of Kálí which tradition relates to have been set up 5,500 years ago by Ushá, daughter of Raja Bānásur, who married a grandson of Kṛishṇa.
101	Do. ...	Páli, (on the road from Gayá to Daudnagar.)	Remains of temples.	Four miles east of Konch, on the same road, there is a village called Páli, where there must have been some large temples, only a few pillars of which are now standing. They must have been of the same style as those at Ner and Punáwá. There was a sculptured doorway closely resembling that at Punawa which has been removed to Gayá.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Not in special custody of any one.	ownerless. A few tentative exploring trenches may also be dug with great advantage in judiciously chosen directions. It is one of the most promising places for exploration. Exploration Rs. 250; collection and carriage of sculptures Rs. 100. In ruins. The sanctum still exists, though the tower fell in long ago, and most of the pillars and portion of roof are standing. The temple is used as a cattle-pen and for storing and drying cow-cakes by the poor of the village. It is proposed to clear it out and to prevent the plastering of its pillars, floor, and walls with cow-cakes and its use as a cattle-pen in future. Cost Rs. 30.	iii	
In the custody of local zamindars.	In ruins	ii b	See page 65 of Vol. VIII of the Archaeological Survey Reports.
.....	Fair.		
Not in special custody of any one.	This place contains the ruins of numerous temples scattered between it and Utrain, the neighbouring village. Nothing can be done to preserve the ruins of the temples, but some of the sculptures are in excellent order	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
102	Gayá ...	Konch ...	Temple of Siva	<p>On the road between Daudnagar and Gayá, about 16 miles from the latter, is the village of Konch. It consists of two parts, the bazar on the roadside, and the village proper about 100 yards to the north. Between the two there are extensive mounds of brick rubbish, and a great many figures and statues are scattered about. The principal one is life-sized and beautifully carved, but the head is wanting. It probably represents Śúrjya. Higher up on the mound there are two purely Buddhist figures with the creed in inscriptions round the head, and two others, probably of Śúrjya, of a later type. The temple is of brick with tall pyramidal tower, ornamented by mouldings cut in the bricks. It was formerly Buddhist (of the latest Buddhist epoch), but is now a Śaivic shrine with a lingam. It consists of a single chamber below, occupied by a sanctum, and one above formed by the hollow of the pyramidal tower which surmounts the building. The lower chamber measures 28' x 28' outside and 11½' x 11½' inside, which gives 8' 4½" as the thickness of the walls. The bricks are large, (some measuring 13" x 7" x 2½") a sign of antiquity. The ceiling of the sanctum is constructed of the tunnel vault of arcs meeting at the crown in a ridge. The arch sheeting is entirely of brick cut to shape in the lowest course. In the arch sheeting at the springing, the bricks are placed, not as usual, with their beds horizontal, but on their edges with vertical beds. A cornice runs along three sides of the interior of the sanctum at the springing of the tunnel vaults. The entrance is spanned by an arch of overlapping bricks, and is divided horizontally by a stone beam. This opening serves the double purpose of giving entrance to the sanctum below and light to the chamber above. This temple, though quite 700 or 800 years later in date, bears a strong resemblance to the great temple of Buddha-Gayá. The most noticeable point of difference is that the earlier temple has a slight tapering convexity of outline, whereas the later temple presents only flat surfaces exteriorly. In the courtyard and porch a great many figures have been inserted or ranged along the walls, many of which are figured in "Martin's Eastern India." To the north of the temple there are two cenotaphs of former mahants, but there is no monastic community settled here now, and the temple itself is not considered orthodox. Notwithstanding that there is a linga now occupying the shrine, the building itself is locally said to be the work of Kol Rájás.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of local Bráhmáns	<p>and well worthy of preservation. To extricate them, and to search for others in the mounds of such temples as are likely to contain them, Rs. 150 is not considered too much</p> <p>Partly dilapidated ...</p>	ib	<p>See pages 66-68 of Vol. I of Martin's Eastern India, where there are sketches of the temple and of four figures. See also pages 52-59 of Vol. XVI and Plates XVI, XVII and XVIII of the same volume of the Archaeological Survey Reports. Also page 55 of Hunter's Statistical Account of the Gaya district. There is a photo. of the temple in the Indian Museum, Calcutta.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
103	Gayá ...	Sihari ...	Temple ...	About eight miles west of Konch, near the village of Sihari, there is a beautifully built small stone temple on the road-side. It is constructed entirely of Chunar stone, and was completed at Chunar and sent down ready for erection.
104	Do. ...	Devakunda ...	Remains of Temple.	This place is about 25 miles to the north-west of Gayá, and about 10 miles inland from the Son. It stands on the bank of what appears to have been the ancient bed of the Son. It must have been in early days a place of considerable importance. It has a Bráhmañist temple, and a linga has been placed in the shrine. A fair is held here in the month of Phalgun, when great numbers of pilgrims assemble to bathe in the tank. The original temple must have been a large one, judging by the mass of brick rubbish in which the shrine is sunk. The shrine is now surmounted by a rude dome, but the lower part is still intact. This place was once the residence of the well-known Visvámitra Rishi, the contemporary of Ráma, and who is mentioned in the Vedas. His hermitage, which dated from 1400 B.C., or thereabouts, has long since disappeared, but the sanctity of the place down to the present day is attested by one temple still standing at the village of Devakunda, where an annual fair is held and by several mounds, ruins of other temples.
105	Do. ...	Shámshernagar...	Tomb of Shámsher Khán.	<p>This town was founded by Shámsher Khán, a descendant of Daud Khán. The tomb stands in a large square field now cultivated with sugarcane. This was surrounded by a brick-wall, now incomplete. In the centre of the west side of the wall there is a brick gateway. The tomb itself is built entirely of brick-work, plastered over. It stands on a platform about 5 feet high. The central portion is roofed with a dome, which is in good order. The walls supporting the dome have a small archway in the centre of each side: the walls are cracked through each arch, but not seriously. The interior is about 18 feet square and the walls about 4 feet thick. Exact measurements have not been taken. Under the dome is the tomb of Shámsher Khán in the centre, and that of his wife to the east of his.</p> <p>The space between the walls of the dome and the exterior walls was originally roofed with flat brick vaulting, but this has all fallen down and now lies in large confused fragments on the floor. On the east side, the exterior walls have also fallen; it is said that they were struck by lightning, but this seems improbable, as the dome has escaped. There were originally four chatris at the four corners of the exterior walls and four at the corners of the walls of the dome, but one of the former set of chatris and</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In the custody of local zamindars.	In good preservation ...	iib	See page 62 of Vol. VIII of the Archaeological Survey Reports.
The mahant of Devakunda ...	In ruins, but kept from utterly collapsing by occasional barbarous repairs. The existing temple probably dates from the seventh century, and is worth preserving at a moderate cost. Photographs and drawings are needed to record interesting features. Five hundred rupees might be spent in conservation and exploration, and seventy-five rupees in drawings and photographs. The site is one of the most ancient which have been identified in the Patná Division.	iib	
In the possession of local zamindars.	Is being maintained in its present condition and kept clear of jungle.	iib	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
106	Gayá	... Daudnagar ...	Caravansera... Tomb of Ahmad Khán.	<p>two of the latter have fallen. Bushes and young trees are growing on the platform. The central dome and its walls are the only portion which are at present in good condition. These could be preserved at a very moderate cost. Indeed, nothing is necessary beyond seeing that no pipal trees or other plants obtain a foothold in the masonry.</p> <p>The tomb is a handsome structure, though an ordinary observer may see nothing very remarkable in its architecture.</p> <p>Daudnagar is a considerable town on the banks of the Son, 44 miles to the west of Gayá. The town, which is comparatively modern, was founded by Daud Khán, a Páthán resaldar of Aurangzebe, who signalised himself by his bravery. As a reward for the conquest of Palamau, he was given <i>jagirs</i> in this neighbourhood, and his descendants still reside here in receipt of a pension. Daud Khan died about 200 years ago. He erected a fortified <i>sarai</i> to protect travellers from robbery on the road along the banks of the Son to Patna. The entrance is guarded by a moat, and till a few years ago had gates, which were regularly shut every night. The town possesses a Muhammadan tomb of no interest or great antiquity. Its trade was once very considerable, but the opening of the Sone Canal, and the through steamer traffic, is ruining it. In Dr. Buchanan-Hamilton's time there was a cloth factory dependent on the commercial resident at Patna, and also a factory of the Opium Agent at that city. The latter still exists. The cloth factory has been abolished, but the manufacture of cloth is continued. Coarse carpets and blankets are also manufactured. The ruined mosque and sarai to the west of the town contain fine examples of Musalman architecture. A short way out of the town is Ahmadganj, which was founded by Ahmad Khán, grandson of Daud Khán, and contains his tomb.</p>
107	Do.	... Manda Hills ...	Ruins of temples.	<p>The quantities of pottery and bricks, scattered for a great distance round the small cluster of hills called Manda, show that it was the site of a large town. On the rocks there have been Buddha and Siva temples, of which traces only are left. Under a tree are heaped up fragments of idols of all ages, amongst them two small figures of sows with seven sucking pigs on their hind legs.</p>
108	Do.	... Bhuraha ...	Hotsprings ...	<p>Two miles to the east of the Manda hills is a place called Bhuraha. Here are several sites where there have been chaityas, and a large vihára. At a hollow spot beside a nala where there are hot springs of what would seem to be mineral waters,</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
The <i>sarai</i> is now used as a dwelling-place by the descendants of Daud Khan.	This tomb is in fair order and not very old. There are several cracks in the arches, which can now be repaired at small cost. As it is a fine building and will not cost much to conserve, it would be unwise to let it go to ruin. Conservation Rs. 250.	iii	See page 107 of Vol. I of Martin's Eastern India. Also pages 48-49 of Grierson's book on the Gayá district.
In the custody of local Brahmins.	In ruins 	ib	See the article by Captain Kittoe, on page 277 of the Journal of the Asiatic Society for March 1847.
Not in special custody of anybody.	Ditto 	iii	See the article by Captain Kittoe, on page 277 of the Journal of the Asiatic Society for March 1847.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>which force their way up through the soil and discharge gas. The temperature of these springs is said to vary much as well as the volume of water and gas discharged. This natural peculiarity has no doubt always invested the place with sanctity.</p>
109	Gayá	... Murhut ...	Ruins of monasteries.	<p>Murhut was the site of a large city and citadel, and no doubt of Buddhist and Saivite monasteries. These were situated on the two hillocks or rocks by the riverside which are covered with bricks.</p>
110	Do.	... Gunariya ...	Statue of Buddha.	<p>Gunariya is the site of a large town and of a Vihāra, the name of which appears from inscriptions to have been formerly "Śrī Guṇaśharita." There are numerous small Buddha and Śiva idols collected around a very fine figure of Buddha of large size. On the throne of this figure is a lengthy inscription and there are some shorter inscriptions on smaller idols. There has been a fine tank to the north of the town and several Linga temples near it.</p> <p>One of the inscriptions is written on the lotus leaves of the throne of a Buddha. It seems to be what is termed a mantra; and reads perhaps three ways.</p>
111	Do.	... Chillor ...	Fort ruins ...	<p>On the other side of the river Morhur and directly opposite Murhut is a high mound called Chillor, on which is a mud fort. This mound was the site of an ancient city of great extent. A quarter of a mile to the south are several mounds of earth and bricks. Two are very conspicuous. One seems to have been a Dagope, the other has been opened for the bricks and several Buddhist idols of beautiful workmanship found. One of Śiva is of great beauty, and size, and quite different from any other figures met with by Captain Kittoe. There are other mounds which it would be well worth while to open.</p>
112	Do.	... Shaharghati ...	Statue ...	<p>There is a fine statue at Shaharghati and numerous pillars of polished granite. Similar pillars are also found on the Matka Hill. The polish appears to indicate a very early age, probably coeval with the later Barabar caves.</p>
113	Do.	... Cheon ...	Ruins of a temple.	<p>Cheon is situated about ten miles to the north of Madanpur. Numerous isolated little hills are dotted over the country for some distance north of the Grand Trunk Road. Nearly all these hills had small structures of some kind on their</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of local zamin- dars.	In ruins, but exploration is very desirable.	ii b	See page 277, of the Journal of the Asiatic Society for 1872, Part I.
Unknown ...	In ruins. There are remains here of both Buddhist and Bráhma- ical temples. The large vihára, which has already yielded an inscribed statue, giving the ancient name of the village, Sri Guncharita, ought to be exca- vated so as to furnish a plan. The Bihár district contained nu- merous viháras, but of no single one is there a complete detailed plan, and some effort might be made to supply the defect. Excavation Rs. 150.	iii	See page 278 of article by Captain Kittoe, in the Jour- nal of the Asiatic Society for March 1847.
In the custody of local zamin- dars.	In ruins, but exploration is very desirable.	ii b	
Ditto ...	Ditto ...	ii b	
Not in particular possession of any one.	In ruins and not worth attention	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
114	Gayá	Umga	Remains of a temple.	<p>summits. To the east of the village of Cheon there are the ruins of a temple of considerable size built of square granite blocks without cement. Only part of the shrine and door-way remain. The interior of the shrine is occupied by a linga. There are no inscriptions; but from its general resemblance to the temples at Umga, it may be considered as of the same date. To the south of this temple, and to the east of a little hill, there is a fine life-sized, four-armed statue, now much damaged with many fragments of others; also several mounds and masses of brick rubbish on every side. About 300 yards to the west, on another little hill, called Pachar, there is a cave about half-way up the hill. It is a natural hollow, which has been built up, enclosing a chamber some 10 feet by 12, with a doorway supported on bracket pillars. Inside there is a figure of Buddha surrounded by a seven-headed snake called Langabir. There is also a figure of Mahá Máya, the mother of Buddha. A little platform has been constructed in front of the cave, and a flight of rude steps used to lead up from below. The cave faces the south.</p> <p>Umga is situated near the village of Madanpur, about 1½ miles south of the 308th mile stone on the Grand Trunk Road. Here on a rocky spur of one of the highest hills a temple overlooks the Grand Trunk Road. It is built entirely of square granite blocks without cement and the columns in it are monoliths. The height of the temple from the rock to the crest is about 60 feet, the extreme length from east to west is 68 feet, and the breadth 53 feet. To the north and south there are balconies which give the temple a distinctive character, and mark a transition from the open pillared portico which was previously the rule, as at Punáwá, Ner, and Páli. The large porch in front was entirely enclosed, and was lighted by these side balconies. The interior has a very imposing appearance, and the monolithic pillars with bracket capitals mark a decided advance from the plain columns with cross brackets. Outside there is a large slab of black chlorite with a long inscription recording that the temple was built by Bhairab Indra in Samvat 1496, i.e., A.D. 1439, on Thursday, in the light half of the month Vaisakh, and was dedicated to Jagannath, Balbhadrá, and Subhadrá. The shrine is, however, occupied by a linga. To the south of the temple there is a fine large tank with a flight of stone steps on the east side nearest the fort, part of which is still standing north and south of the tank. Several mounds indicate the position of the town. Every available ledge and spur on this hill seems to have been occupied by similar structures, and there are also a great number of figures and lingas both on this and the adjoining hills.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>The Rájá of Deo and local Bráhmans. Not used much.</p>	<p>In a good state of repair. Superintending Engineer of the Sone Circle reports that it is well worth preserving and that a very small sum will suffice to kill any pipal trees growing on it.</p>	<p>ii b</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
115	Gayá	... Deo	... Súrāj Temple	<p>Still higher up, and also facing the east, are the ruins of another temple in the same style and almost of the same size as the lower temple, but nearly the whole of the superstructure has fallen down. Near this second temple is a curious little altar with a huge boulder alongside of it. Under the boulder, kids and other animals are still sacrificed. On the path between the two temples there are several inscriptions cut on the face of the rock, but owing to the quality of the granite they are nearly illegible. On the hill, opposite the police outpost, there is a small temple and tank, which are of a much earlier date, the bricks and style resembling those at Bodh-Gaya. Here as at Bodh-Gaya the chamber has an arched roof.</p> <p>Deo is about four miles to the south-east of the 315th mile stone on the Grand Trunk Road, and twelve miles to the west of Umga. There is a very fine temple here. It is in the same style as the temple at Umga, and like it, built of square blocks of stone. This temple, however, faces the west, and has been highly ornamented. There is no inscription on the temple, but it may be of a somewhat earlier date than that at Umga. On the gateway of the Súrāj Mandal, however, is an inscription, which gives the date of Deo temple as the beginning of the Tretáyug, <i>i.e.</i>, about two million years ago according to Hindu chronology. This temple is a stone building in a walled courtyard. This courtyard is about 300 feet square and is large enough to allow the building to be seen. All around are houses, with the castle, as it is called, of the Raja of Deo hard by. The tower is ornamented with carved scrolls, and is perhaps 100 feet high, possibly more. The interior is handsome. The roof is of solid stone supported by stone pillars with plain but handsome capitals. The stone work is well cut and finished. The carved umbrella-like cap is curious, and so are the carved scrolls on the tower, which, though not without uniformity, look as if they had been cut at random.</p>

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
The Rájá of Deo and local Bráhmans.	In excellent order	...	ii b See page 63 of Hunter's Statis- tical Account of the Gayá district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
116	Sháhábád ...	Arrah ...	The Arrah Garrison (Fort).	<p>An English double-storied building on a raised plinth constructed by Vicars Boyle, an Engineer employed by the East Indian Railway. The principal room is 28 feet by 17½ feet; on one side is a smaller room with a bath room. In front is a veranda with semi-circular arched colonnade.</p> <p>This is the house in which during the Sepoy Mutiny of 1857, 16 Europeans, with 50 of Rattray's Sikh Police took refuge.</p> <p>The sixteen Europeans were:—</p> <ol style="list-style-type: none"> 1. Arthur Littledale, c.s., Civil and Sessions Judge. 2. Herwald Wake, c.s., Magistrate. 3. J. Combe, c.s., Collector. 4. B. Colvin, c.s., Assistant Magistrate and Collector (Commissioner of the Meerut Division and Additional Member of the Viceregal Council in 1877). 5. John James Hall, Civil Surgeon. 6. G. Field, Esq., Sub-Deputy Opium Agent. 7. Vicars Boyle, c.e., District Engineer, East Indian Railway. 8. E. B. Godfrey, Head Master, Government School, Arrah. 9. S. DaCosta, Munsif. 10. W. Bennett, Post Master. 11. J. Cook, Indigo Planter. 12. J. R. Anderson, Indigo Planter. 13. G. B. D'Souza, Contractor, East Indian Railway. 14. L. G. Delperoux, ditto ditto. 15. Moulvi Syed Azmuddin Hussain Khán, Deputy Magistrate (afterwards Companion of the Order of the Star of India and Member of the Bengal Council).
117	Ditto ...	Do. ...	Statue of Vishnu.	<p>In the garden of the Maharájá of Dumraon is a colossal statue of Vishnu, called Bánásur, 9 feet 6 inches high by 4 feet 8 inches broad and 1 foot 6 inches thick. It was brought from Mosadh Nawadah, about six miles west of Arrah. The statue resembles in size and style that preserved in Queen's College, Benares.</p>

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In the compound of the Judge's house. This house belongs to the Mahārājā of Dumraon.	It is kept in excellent order and no measures for conservation are necessary.	ii b	See Cassell's illustrated History of India, Vol. II. Also pages 333-4 Vol. I of Hunter's Imperial Gazetteer. A sketch of this house is given in Vol. III, page 645 of Beveridge's Civil, Military and Social History of India.
Mahārājā of Dumraon ...	In good order ...	ii b	See pages 412-13 of Vol. I of Martin's Eastern India. Also pages 72 to 79 of Vol. III of the Archaeological Survey Reports. And pages 217-19 of Hunter's Statistical Account of the Shāhābād district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
118	Sháhábád ...	Arrah ...	The Jamai Mosque.	<p>The <i>Jamai Masjid</i> or the great mosque situated in the heart of the town is said to have been erected in the reign of the Emperor Aurangzebe, but there is no inscription to that effect.</p> <p>It is a Saracenic building on a low plinth. The brick masonry is plastered. The vaulted portion, 92 feet long, is divided into five by arches, and surmounted by an equal number of domes. There are four minarets. The quadrangle is 96 feet by 31 feet, with out-offices and a <i>pucka</i> well.</p> <p>The mosque accommodates at prayer 180 persons ranged in three files of 60 each, and the quadrangle 360 in six files of 60 each.</p>
119	Ditto ...	Ditto ...	The Moulá Bágh mosque.	<p>A modern ornamented structure in the mixed Saracenic style, built on a raised platform with foliated arches, three ornamental domes and eight minarets. The vaulted portion is 49 feet long.</p> <p>On the front of the mosque is an inscription recording its "pious foundation." The verse is a chronogram and gives as the date of the building, the year 1233, corresponding with 1814 A.D.</p> <p>The mosque was built under the auspices of John Dean, Esq., of the Honourable Company's Civil Service.</p>
120	Ditto ...	Dharabra (3rd mile of the Arrah Koilweer Road).	Jain temple ...	<p>This temple was built about 1845 ...</p> <p>During the Mutiny of 1857, 150 soldiers under Captain Dunbar and Major (afterwards Sir Vincent) Eyre stayed at this temple <i>en route</i> to Arrah from Dinapore.</p>
121	Ditto ...	Barahra (10 miles from Arrah on the Arrah-Chapra Road).	Bridge ...	<p>The bridge has an Inscription in English which runs :—</p> <p>This bridge built out of the landholders' voluntary subscription of Road Fund of 1 per cent. on their revenue begun in 1811 and finished in 1813 is most respectfully dedicated to the name and protection of the Right Hon'ble Earl Moira, Governor-General and Captain-General of British India, &c., &c.</p> <p>(Translations in Persian and Hindi follow.)</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>The chief mosque of the town. Formerly monopolised by the Hanifites, but recently used by the Hanifites and the <i>Alal-hadis</i> or Traditionists alike.</p> <p>In 1820 William Augustus Brooke, Special Commissioner for the resumption of Lakshmi-rāj grants built <i>kātrās</i> or shops on the outskirts of the mosque and endowed them for its support. The rent of the shops which now amounts to Rs. 80 per mensem is applied to the maintenance of the mosque and to the other objects specified in the deed of trust.</p> <p>The mosque was originally governed by Regulation XIX of 1810, but at present the management vests in a local committee of five, constituted under Act XX of 1863. The date and terms of the endowment are inscribed in the rear wall of the mosque. The mosque is maintained by the local committee out of the rent of shops endowed for the purpose.</p>	<p>The mosque is in excellent order, and no measures for conservation are required.</p>	ib	
<p>Used as a mosque. Maintained by the Moulā Bāgh Endowment Fund under the management of Shah Mohiuddin of Sasaram.</p>	<p>The mosque is in good order and no measures for conservation are necessary.</p>	ib	
<p>Maintained by the Jain Community.</p>	.....	ib	
<p>Maintained by the District Board.</p>	.....	ia	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
122	Sháhábád ...	Masar ...	Statues of Mahámáyá and Bhairava.	Masar is situated 6 miles west from Arrah. Immediately west of the village is a heap of bricks, about 50 yards square, and of considerable height. It is traditionally ascribed to Bānāsūr. A colossal figure of Bānāsūr, or Vishnu, was on the highest part. This has been removed to the Māhárájá of Dumraon's garden at Arrah. It appears to be of the Gupta period. There are several other statues of more or less interest. Those of Mahámáyá and Bhairava are noteworthy.
123	Ditto ...	Buxar ...	Fort ...	An account of the fort is given by Sir W. W. Hunter in his Statistical Account of the District of Sháhábád and his Imperial Gazetteer.
124	Ditto ...	Katkouli (4 miles, east of Buxar, near the encamping ground).	Tombs ...	The tombs of Gulam Haider Khán and Shujá Kuli Khán, two Musulman generals who fell in action in the battle of Buxar in the year 1764. The tombs contain inscriptions in Arabic with an epitaph in Persian verse.
125	Ditto ...	Dev-Márkaṇḍih	Temple of Dev-Márkaṇḍa.	<p>The village called Dev-Márkaṇḍih is situated 37 miles to the south, and a little west of Arrah, and may be reached by the irrigation canal from Arrah. The journey by steamer from Arrah to Danvár takes ten hours. From Danvár Dev-Márkaṇḍih is distant about seven miles south south-west.</p> <p>The populous village of Dev-Márkaṇḍih almost adjoins that of Dev-Pársva, and contains about 120 houses.</p> <p>Dev-Pársva is somewhat larger than Dev-Márkaṇḍih, and its population consists for the most part of Kshetris, of whom a number claim to be Rājputs of the following sects:—Ujain, Besin, Paliwár, Bhūtāpri, Kakan, Dhákahá, Vias, and Sankawár Rājputs.</p> <p>The principal archæological features of Dev-Márkaṇḍih are the ruins of two Bráhmaṇical temples and an old tank called Sūraj-pokhra.</p> <p>The mound upon which these two temples stand measures from north to south 200 feet, and is about 25 feet higher near its centre than the surrounding country.</p> <p>The oldest of these temples is called Dev-Márkaṇḍa-shivála, after the patron saint of this vicinity, by whom it is supposed to have been built. Dev-Márkaṇḍa is said to have lived in the Kaliyuga. The village took its name from the temple.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	.....	...	See pages 413 to 416 and Plate II of Vol. I of Martin's Eastern India.
Used as the office of Executive Engineer, Buxar Division. Maintained by Government.	.....	ia	See pages 65-66 of Vol. III of the Archaeological Survey Reports. Also pages 204-5 of Hunter's Statistical Account of the Sháhábád district and page 220 of Vol. II of Hunter's Imperial Gazetteer.
.....	Dilapidated. Contain fragmentary tablets. May be conserved by Government.	ia	
Unknown ...	In ruins. There are some fine remains here close to the Dehri-Arrah Canal. They consist of temples, brick pillars, and sculptures. Valuable inscriptions were obtained from here by General Cunningham, the discoverer of these ruins. Mr. Beglar has not seen the place, but from the photographs he has seen, he strongly recommends the conservation of one temple, which is in fair order, and built much in the style of the Buddha-Gayá temple. The temples date from the sixth century or thereabouts. Cost of conservation Rs. 1,000. The temples are important and interesting monuments historically, architecturally and archaeologically. They were apparently built by Rájás, and would therefore be State property, but are now, Mr. Beglar has reason to believe, claimed by Mr. Solano, a zamindar. If he claims them, and the claim be good, he should be induced to keep these interesting monuments in permanent repair.	ii b	See pages 59 to 62 of Vol. XVI and pages 2 to 12 of Vol. XIX of the Archaeological Survey Reports. For Map see Plate XIX of Vol. XVI of the above reports and for plan and section of temple, see Plate XX of the same volume. For views of temple, see Plates II and III of Vol. XIX of the above reports. There are 3 photos. of the temple in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Súraj temple	<p>The resident Brahmans and Pûrânîas of this neighbourhood assign to the temple of Dev-Mârkaṇḍa the fabulous age of 217,780 years, no doubt because this figure coincides fairly, though not exactly, with the middle of the <i>kali-yuga</i> which, according to the Hindu chronicles, comprises 435,101 years. The apparent nicety with which the various portions of the legendary history of this temple are made to "fit into each other"—if one may be allowed to use the expression—is characteristic of the crafty invention of that arch-impostor, the village panda.</p> <p>Of this temple there now only remains a huge mass of <i>débris</i> and potsherds, the upper portion of the structure having been wholly demolished and the basement buried in its ruins.</p> <p>Fragments of stone architecture, carved architraves and uprights, plinths, also a number of figures, mostly sculptured in blue stone, belonging to the worship of the gods, lie strewn about in all directions.</p> <p>Súraj-shivâla, or "the Sun Temple," as the smaller temple is styled, is obviously a much later structure of brickwork alone, being built on the ruins of the Dev-Mârkaṇḍa shrine. It is roofless. It stands to the south-west of the mound formed by the remains of the larger temple. Mr. Garrick found that many of its bricks were identical in size and shape with those of the Dev-Mârkaṇḍa Mandir.</p> <p>The only chamber of the Súraj temple now standing above ground measures 10 feet 3 inches by 9 feet 6 inches inside. The highest part left of its walls is 7 feet 3 inches above the surface of the mound on which it stands. It is, however, to a great extent buried amongst the remains.</p> <p>At the southern end of the mound Mr. Garrick found a number of entrance architraves of granite <i>in situ</i>. Only the top portions of these are at present visible for 1 foot 7 inches above the surface; and as these entrances must have been at least 4½ feet high, the floor of the buildings to which they belong, would be nearly or exactly on a level with the floor of the greater temple of Dev-Mârkaṇḍa. These buildings, therefore, must belong to the same period, and must have been overwhelmed in the <i>débris</i> of the great temple, with the exception of these few architraves. The mound extends, in the form of scattered heaps of potsherds, to nearly 100 feet outside the limits of the ruins properly so-called. This may be partly accounted for by the</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>great height of the principal temple. But a single temple, however high it may have been, could never have furnished such a mass of brickbats, as still remains after ages of appropriation for building purposes. It would seem that the buildings indicated by the stone lintels also contributed to the solid brick mound of Dev-Mārkaṇḍa. On close examination, the lintels prove to belong to entirely separate cells, possibly for the accommodation of priests. They are not connected with the temple of Dev-Mārkaṇḍa; they can not be connected with the Sūraj-shivāla, which was built long after their demolition. Hence, besides merely two temples there are at Dev-Mārkaṇḍi the remains of a complete religious establishment, including a sufficient number of detached dwellings for a regular colony of priests.</p>
			Sūraj Talao (tank.)	<p>The adjoining tank, called Sūraj-pokhra or Sūraj-talao, which lies at a distance of about 80 feet from the façade of the Sūraj-Shivāla was evidently dug by the founder of the larger shrine, probably a Brāhmaṇa Bhikshuk or Mūni called Dev-Mārkaṇḍa, its traditional founder. The water of this tank is locally believed to have the power of averting evil when applied to the image of Sūraj-devatā, or "the Sun God," enshrined in the smaller temple, and before worshipping here, the votaries of Sūraj-nārāyaṇ carry with them some of the water with which they lave the figure. This temple (now entirely roofless), however, has but few followers, and their visits are seldom more frequent than twice or thrice in the week.</p>
			Temple of Durgā.	<p>But the temple, at present popular amongst the mahājan classes, is a small modern structure which stands under the deep shade of a fine <i>Pākar</i> tree, about 115 yards to the north-west of the Dev-Mārkaṇḍa mound. It contains a very curious figure in bas-relief of Durgā, with the cup of blood in hand, the prostrate figure of Raktavīja, whom she has just slain, under foot. The figure is the usual chaturbhooj or "four armed" representation of the goddess, holding in one hand the trisūl 'trident,' and the other upraised hand holds a knife; the vessel before alluded to is in the second left hand, and with the lower right hand she presses on the prostrate male figure under foot. The background of this sculpture is formed of the heads of five serpents, like the Jain figure on the monolith at Kahaon, only that the latter is canopied by seven serpents.</p>
			Temple of Mahadev.	<p>There are also other unimportant sculptures in this small and favourite temple, such as a broken nandi, and a figure of Parāsrām. The temple is devoted to the worship of Mahādev, and necessarily this deity's symbol, the lingam (piṇḍi) is the object</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9 .

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>adored here, and the above figures are only, as the attendant Bkagat candidly informed Mr. Garrick, for display (phalāt).</p> <p>This temple was built by Babu Baijnāth Singh, a Paliwār Rājput, and is about a century old. The Babu was zamindar or rāibhāt of this village, and a courtier of the then Rājā of Dumraon. He was also a very successful agriculturalist, and retired to Baraon, a village situated 11 miles south-west of Dev-Mārkaṇḍih, in the latter part of the 18th century. The natives attribute a series of bad crops, experienced in the early part of the present century, to the absence of his excellent management.</p> <p>On his arrival at Dev-Mārkaṇḍih Mr. Garrick found the mound partially excavated, a well having been sunk in the south-west corner of the inner chamber. He learned from the villagers that some of the statues lying on the mound's surface were unearthened by this excavation, notably a largish figure of Viṣṇu, 3 feet 3 inches high and broad in proportion. Mr. Garrick also noticed peeping a few inches above the <i>débris</i> and facing due east, what looked like two flat, elaborately-carved posts, but when wholly exhumed, proved to be the gateway of the great temple, minus its lintel. These uprights are superbly sculptured in dark coloured blue stone, and measure 5 feet 2 inches high, which gives one exactly the height of this entrance from threshold to lintel. Mr. Garrick continued these excavations, but in a few days abandoned the inner chamber, the south-west corner of which he completely excavated, and commenced removing the vast mass of ruins in front and obscuring the façade of the building.</p> <p>This heap of remains formed almost the entire half of the mound, the temple being situated somewhat to the west. The sculptured entrance gateway before mentioned exhibits exquisite passages of sculptured ornamentation supported at base by four standing human figures. Mr. Garrick's object in laying bare the eastern aspect of this temple thus thoroughly was to obtain an elevation of the structure, from which a restoration to scale might be prepared after collecting sufficient architectural details to suggest the design and dimensions of this edifice as when intact; but it was subsequently found that, owing to the extreme paucity of existing materials as guides, such a restoration would be wholly unsatisfactory.</p> <p>The Shivāla of Dev-Mārkaṇḍa had originally a courtyard, <i>chārdavālī</i>, built of massive brickwork, traces of which Mr. Garrick came upon during his excavations of the mound. He was thus enabled to measure the portico, after clearing out the court-</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>yard. The wall from north to south, including the space formerly occupied by the gateway, measure 13 feet; from east to west 26 feet. The general thickness of the wall was of 2½ feet.</p> <p>The people said that for many generations a very fine Kadam tree (<i>Nauclea Orientalis</i>) stood on the south-west corner of the dih, and they seemed to think that the tree had perished of neglect after the death of a certain bābā, or ascetic, who was an admirer of the tree and cherished it. During his excavations, Mr. Garrick came upon the withered stump of just such a tree, as that which the people assured him died before the days of their fathers, and was only remembered by hearsay. He was also told that a well had existed within the limits of this mound, and upon removing the surface, found it as described, though of course completely filled up and hidden from the general view.</p> <p>After these two instances of the correctness of local tradition, it seems unreasonable to reject the account given by the people of the origin of Sūrajmandir, or "the Sun Temple," now standing on the mound of Dev-Mārkaṇḍa. They say that the children of some cowherds from the adjacent village were accustomed to play in the chārdavāli of the great temple and that on one occasion during the rains, while playing together at marbles, one of the lads uncovered what seemed at first a mere stone, but afterwards proved to be an image of Sūraj-nārāyaṇa, or "the Sun deity." When the sculpture was completely exhumed and shown to the zamindar at that time (about 150 years, or three generations ago) presiding in this village, he caused a suitable temple to be built for it, in which the votaries of Sūraj-nārāyaṇa could worship. This temple was called after the image Sūraj-kā-Mandir, and is the temple now standing beside the Dev-Mārkaṇḍa-ka-Shivāla. Mr. Garrick saw this image in the smaller shrine. It measures 2 feet 10 inches high, and represents a squatting male figure with halo round his head. The figure is poorly, and even clumsily, executed.</p> <p>If it is accepted, four points of information are at once furnished to us—1st, that the Sūraj temple was 200 years old; 2nd, that the Sūraj tank (which is obviously very old and figures in the earliest traditions of this neighbourhood must be older than the temple of that name, and therefore could not have derived the title Sūraj-pokhra from this temple; 3rd, that it is highly probable that the principal temple here, was originally devoted to sun worship; and 4th, that being a sun temple, the adjoining ancient tank, called Sūraj-sroor, was almost certainly excavated by its founder, hence the name Dev-Mārkaṇḍa-kā-Shivāla is clearly wrong, its</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8.	9 .

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>proper and original name being simply Sūraj-mandir, for as this idol was found inside the courtyard of the Dev-Mārkaṇḍa temple, there can be little doubt that it formerly occupied a place in this building, and that its name was given to the adjoining tank. Mr. Garrick considers the place to have been a regular Brāhmanical settlement, including dwellings, temples, trees, and wells. It is quite possible that after the temple of Dev-Mārkaṇḍa fell into disuse and the Sūraj-nārāyaṇa disappeared in its <i>débris</i>, the ruined building assumed the common title of Shivāla, qualified by its founder's name, but that of the tank, Sūraj-pokhra, still clung to it unchanged. On the other hand, since the Brahmins insist that the large temple was originally a linga temple of Rudra, it may be conceded that the introduction of the sun image here may belong to a secondary epoch, though still possibly during the lifetime of the saint Dev-Mārkaṇḍa, and not necessarily long after the erection. It must be maintained, however, that the tank belongs essentially to the great temple. Some of the more intelligent Brāhmins bear out his opinion, though the majority are misled by the present agreement of name between the small, late, roofless temple and the tank. The following legend is one of many in which a very remote antiquity is assigned to the Sūraj-pokhra, and as it treats of the ancient topography of this neighbourhood, Mr. Garrick gives it in its current form. It implies that the "sun tank" was originally of much larger dimensions than at present, and that it was necessary to use boats in order to approach the temple from the south-east. It extends even now over a considerable area of ground, being about 950 feet long from its north-east to the south-west extremities, but very shallow generally, having more the appearance of a marsh than tank.</p> <p>Popular tradition connects the mound of Dev-Mārkaṇḍa with Bhagnāha-garh, which is said to comprise the palace of the famous King of the Chēra-Kharwāra tribe, Rājā Phulchānd, together with his fort and city. At the period when Dev-Mārkaṇḍi and its neighbourhood was a wild forest (ban), inhabited only by birds and beasts and wild animals, the pious Rishi Dev-Sarmā-Hara-Sarmā performed penance by night and day, and, burning lamps and incense, made offerings of flowers from the <i>bel</i> tree (<i>Ægle Marmelos</i>), consecrated food, unbroken rice, betel leaves, and nuts at this temple. The King Phulchānd, in order to discover and reward the worshipper whose offerings he frequently saw on the shrine, came in a boat from his palace, entered the temple by stealth, without the usual royal ceremonies, and surprised the Rishi in the act of meditating on Rūdra (Mahādev). Rājā Phul-</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
126	Shāhābād ...	Deo-Bonarak ...	Temples ...	<p>chānd, after ascertaining that the holy Dev-Sarmā-Hara-Sarīā was the devotee he sought, commanded him to ask for whatsoever he wished, promising that any boon would be instantly granted. Thereupon the holy man, standing upon the summit of the great temple, sounded his shell (Sankhā) and claimed from the Rājā an area of ground extending as far around as the sound of his Sankhā had penetrated. This proved to be no less than 2,222 bighas, which land was accordingly made over to the saintly Dev-Sarmā-Hara-Sarmā and his posterity in perpetuity as a jagir by Rājā Phulchānd. The Brāhmans assign the following limits to this grant of land:—From Chowrāsi to Nānū east and west, and from Kārath to Nowadih north and south. Certain classes of the Brāhmans in this part of the country claim to be lineally descended from Dev-Sarmā-Hara-Sarmā, in whom they devoutly believe, and the name of Sarīā is common among the Behāris, who, being in this vicinity, Harā-bhaktas, or votaries of Hārā, another name for the Sivite deity Mahādev, may be said to be called after the saint's full name. There is also a small village hard by called Surma, which Mr. Garriock believes to be merely a corruption of Sarmā. It is not probable that the inhabitants would name a village "antimony," nor are any antimony mines found here.</p> <p>There are several old brick temples at Deo-Bonarak ; two of them are larger than the rest. They possess vaulted roofs of the old Hindu style, formed either by overlapping courses or by regular arches of voissiors, placed edge to edge. The largest temple is 24 feet square on the outside. The entrance faces the east. In front of this shrine was an antechamber, supported by highly ornamented pillars. It was probably a later addition. One of the four pillars has an inscription dated Samvat 152. It records that King Jivitagupta, great grandson of Aditya Sena Deva, dedicated the temple to <i>Varuṇavāsi</i> Bhattāraka. The erection of the temple proper is traditionally ascribed to Rājā Varuṇa and his two brothers, Karnaṇjit and Chaturbhuj. The peculiarity of this temple is its roof, which is a sort of overlapping dome, formed by reducing the square to an octagon, and then to sixteen sides; over which is a second square, changing again to sixteen sides, the last opening being closed by a single slab. The roof of the upper storey was built entirely of brick in the form of a vault with four sides, the arch being made in the old Hindu style of edge to edge voissiors. Inside the shrine is a statue of Vishnu. The other temples are more or less interesting, and enshrine the usual figures of the Brāhmanical pantheon. Besides these temples, there is a very graceful and elaborately carved monolith, which appears to be of the <i>Gupta</i> period.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
....	<p>See pages 64 to 79 and Plates XXII to XXVI of Vol. XVI of the Archaeological Survey Reports.</p> <p>Also pages 17 to 21 and Plates IV to VIII of Vol. XIX of the above reports.</p> <p>See also pages 418 to 421 of Vol. I of Martin's Eastern India.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
127	Sháhábád ...	Mahádevpur ...	Temple of Mahádeva.	This is a polygonal brick temple of twelve sides. Its entire height is 42' 3", and its vaults are formed of overlapping courses. A noteworthy feature of this temple is its pinnacle. It is in the shape of a mushroom or umbrella, expanding from a cylindrical neck in a succession of discs in two tiers. It is 12' 10" high and 7' 7" in diameter.
128	Ditto ...	Rámgarh ...	Fort ...	This stronghold, which is ascribed to the Suir, is on the steep ascent of a hill, commanding a narrow passage into the valley. The four houses higher up are roofed. The stone masonry is neater than usual.
129	Ditto ...	Patana ...	Do. ...	Patana is said to derive its name from being a capital city, or Nindam. The most considerable remains of the Suir are at Patana, the residence of a Nindu Rájá of the Suir or Sivira tribe. The chief ruin is a mass of rude stones, broken bricks and earth, extending 780 feet from east to west, and 1,080 from north to south. It divides into five unequal portions, very irregular in height, but in most parts from 40 to 50 feet above the level of the plain. Under a tree is a collection of old carvings. Bághban is a circular mound, with probably the <i>débris</i> of a temple. At Pátésvar is another collection of old fragments of sculpture, among which is a large image of Hara.
130	Ditto ...	Mer ...	Temple of Mahádeva.	The foundations of the temple remain, forming a square platform 4 or 5 feet high, with a projection on its north side. There are many carved stones scattered about, a linga, a 14-armed Ganésa, and a linga with four heads supported by a fish, are some among many examples of old art.
131	Ditto ...	Darauti ...	Tank ...	Darauti is situated 5 miles north-east of Rámgarh. The remains here are attributed to the Suir or Siviras, who are supposed by the people here to have lived in the Tretá Yuga. The most considerable is a tank, estimated by the natives to be about 1,300 feet from east to west. Near the south-west corner of this tank is a small Ganésa and three carved obelisks of stone, the latter portray scenes of domestic life and are very interesting. There are many other figures and an inscribed door frame.
132	Ditto ...	Baidyanáth ...	Temple of Mahádeva.	Baidyanáth is six miles south of Rámgarh. The original buildings are attributed to Rájá Mádánápál, the Suir. Here is a small temple of Mahádeva, built of ancient materials, chiefly stone. The square elevated

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	See pages 14 to 17 of Vol. XIX of the Archaeological Survey Reports. For view of temple see Plate III of the same volume. There is a photograph of the temple in the Indian Museum, Calcutta.
.....	See page 468 of Vol. I of Martin's Eastern India.
.....	See pages 466-67 and Plate IX of Vol. I of Martin's Eastern India.
.....	See pages 467-68 of Vol. I of Martin's Eastern India.
.....	See pages 462-63 of Vol. I of Martin's Eastern India and Plate VII.
.....	See pages 463-467 and Plate VI of Vol. I of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
183	Shāhābād ...	Tilothu ...	Tutrahi water-falls.	<p>space on the east side of an old watercourse, contains a vast variety of figures, better executed than those of Darauti. There are in particular a great many square obelisks of a different form from those at Darauti, which represent in several tiers domestic scenes. There are also numerous columns, pedestals, cornices, capitals, &c.</p> <p>These waterfalls occur at a gap in the rocky scarp to the south of Rohtas. They are a place of pilgrimage. There are some indifferent Buddhist and Brāhmanical figures, a few of which have disconnected inscriptions of one or two words in the Kuṭila character of the ninth century A.D.</p> <p>In the hollow of the hills, near Tilothu, is a holy place, sacred to the goddess Sītālā. The water falls from a perpendicular height of about 180 feet, over a gap in the rock, about 30 feet wide, into a deep pool. There is a nude female figure carved on the rock; it appears to be inscribed. There is also a carved and inscribed slab, dated 1158, representing the buffalo-killing goddess.</p>
184	Shāhābād ...	Rohtasgarh ...	Fort ruins ...	<p>One of the most important sites in India, of which however absolutely no record exists in any of the 23 volumes of the Archaeological Survey Reports. It derives its name, Fort Rohtas, or Rohtasgarh, from the young prince Rohitāśva, son of Haris Chandra, of the Solar race, whose image was worshipped on the spot till destroyed by Aurangzeb. In 1539 Sher Shah captured Rohtasgarh from the Hindus by treachery and began to strengthen the fortifications. Mān Sing, on being appointed Viceroy of Bengal and Bihār, selected Rohtas as his stronghold. He appears to have completed all the buildings now existing about A.D. 1597.</p> <p>The remains of the fortress now occupy a part of the table-land about ten miles in length from east to west and four from north to south, with a circumference of nearly 28 miles. Much of the area is bare rock, but there is a large quantity of red soil. There are 84 practicable paths up the rock. Of the buildings which these fortifications were intended to defend but little remains which can be attributed to the Hindus.</p>
			Rohtasan temple.	<p>This temple is situated on a steep promontory to the south-east of the fortress. The building is elaborately carved with angular mouldings. It ends abruptly in a flat roof, and it is probable that the building was higher. It is approached by a grand stone staircase arranged in groups of</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	.....	...	See pages 431-32 of Vol. I of Martin's Eastern India. There is a photograph of the falls in the Indian Museum, Calcutta.
Government ...	The palace and buildings are in a fair state of preservation.	ia	See pages 432 to 454 and Plate IV of Vol. I of Martin's Eastern India. There are 3 photographs, as below, in the Indian Museum, Calcutta:— (1) Hātīāpol (elephant doorway). (2) Bāradvarī building. (3) Rohtasan temple.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				steps with successive landings and flanked by ornamental balusters. This staircase is perhaps the most remarkable in India.
			Mosque of Aurangzeb.	Behind it is a small mosque ascribed to Aurangzeb. At the foot of the stair is a small but handsome temple, attributed to Mán Sing. Within the gate at Raj ghát there must have been a large building, which formed the private residence of the commander. Here are two temples. One of them is exceedingly handsome, the other is small and dedicated to some Tirthaṅkar of the Jains.
			Temple of Mán Singh.	There are also underground chambers, one of which, a large octagon, has been explored, the others yet need exploration. It is believed that they communicate by means of fissures with a secret path leading down to the foot of the hill.
			Palace ...	The palace, or mahalserei, extends from north to south, and has its principal front to the west. It is irregularly built, without any architectural pretensions. The most elegant part in the whole is the door—a large gothic arch with the figure of an elephant on each side. Inside is another arch of equal dimensions, leading to the King's palace, one of the best proportioned parts of the whole building. Its roof is plastered in the alcove form, with many small compartments, like the stone roof of an English cathedral. The building where business was transacted is tastefully designed. It is called "bāradvārī," or 12 doors, and gives its name to the square in front. In front is an open hall supported by four double columns. The hall within the colonnade was occupied by clerks.
135	Sháhábád ...	Sasaram ...	Tomb of Aláwal Khán.	The legend about Aláwal Khán's tomb is that he, being the minister of public works entrusted by Sher Shah with the construction of his tomb, used his position unfairly by selecting and appropriating for his own tomb the finest stones and sculptures from those prepared for his master's tomb. Sher Shah hearing this, launched such an obscenely abusive anathema against all who should ever go to see this beautiful tomb of his minister, that to this day every inhabitant of Sasaram resents as an abuse any question put to him which implies his having paid or intended to pay a visit to that tomb.
136	Ditto ...	Ditto ...	Tomb of Hasan Sur Shah.	This tomb, built at about the same time as Sher Shah's, is one of the finest in Bengal. The profuse stucco ornamentation, and the glazed pottery in the entablature beneath the battlements, which once adorned it, are nearly gone. Mr. Beglar most earnestly represents that permanent records of such portions as exist be taken before they also go.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown 	In ruins. This fine tomb was pulled down, it is stated, in the time of Mr. Eyre, the Subdivisional Officer of Sasaram. Steps should be taken to prevent what remains from being carried off and to keep it free from vegetation. An order to that effect by the District Officer would probably be sufficient.	iii	
Government 	In good order. The dome has recently been repaired.	ia	See pages 423-24 of Vol. I of Martin's Eastern India. See page 206 of Hunter's Statistical Account of the Sháhábád district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
137	Sháhábád ...	Sasaram ...	Tomb of Sher Shah.	<p>The stele is of the perpendicular Suri architecture of the later Afghan period. This tomb is surrounded by cloisters with towers at the four corners and a gateway to the east. In plan the building is an octagon with sides 40'-6" long, covered by a rather pointed dome and surmounted by a solid pinnacle. A veranda, covered in with 24 small domes, runs all round the building. The basement is octagonal, and has a pillared kiosk at each angle, resting on the upper terrace. The building is of stone and is dated A. H. 945=1538 A.D.</p> <p>Verses from the Koran are inscribed inside the Rouza, also the name of "Allah" and the words "Abul Mozuffer Sher Shah's station, in the arches."</p> <p>This tomb, which is still almost entire, stands in a large courtyard, enclosed by a high wall of cut stone, in the eastern face of which is a large gate, and a mosque on the west. The dome of the tomb has a span of 72 feet and is the largest in Northern India. It stands upon a platform 300 feet square, and 30' in height, which has a continuous flight of steps leading down to the water. The tomb consists of a large octagonal hall, surrounded by an arcade of Gothic arches, from which springs a second storey, also octagonal. It is situated within an artificial tank.</p> <p>The platform has at each corner an octagonal domed turret and at each angle two boldly projecting kiosks, supported on corbels. The tomb is an octagon of 71' 5" interior and 103' 9½" exterior diameter, and is surrounded by a veranda 10' 2½" wide. The architraves are supported on massive corbels, the spaces between which are filled with panels of glazed tiles. The drum of the great dome is surrounded by two tiers of minor domes and has sixteen sides topped by a continuous line of battlements at the springing of the great dome. This was formerly crowned by a small cupola on four pillars. The upper galleries of the tomb are reduced from the octagonal figure of the ground plan to 16 and 32-sided figures before they attain the circle necessary for the base of the dome. The interior height of the tomb from floor to apex of the dome is 101' 9½", and, as the platform on which it stands is 30' high, the total exterior height, allowing for the thickness of the dome and height of pinnacle, is upwards of 150'. The building is of stone, and is dated H. 952=A.D. 1545.</p> <p>The roof of each of the octagonal sides of the veranda surrounding the dome proper consists of three</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In good order	ia	<p>See pages 424-8 and Plates II and III of Vol. I of Martin's Eastern India.</p> <p>Also pages 132 to 139 and Plate XXXIX of Vol. XI of the Archaeological Survey Reports.</p> <p>See pages 206-7 of Hunter's Statistical Account of the Sháhábád district.</p> <p>There are six photographs of the tomb in the Indian Museum, Calcutta.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
	2	3	4	5
				<p>alcoves, each supported by four Gothic arches, above which is a level terrace forming the first storey, about 35½ feet high. Of this height a very heavy balustrade and parapet occupies 6½ feet. The terrace is 15 feet wide, and has a small cupola supported by six rude columns at each corner. The second stage, 25 feet high, consists of a plain wall with a cornice, surmounted by a low parapet. On the top is a small terrace 9 feet 10 inches wide, having at each corner a cupola similar to those below. Above the second stage the outside of the building rises perpendicularly, with a third stage of 16 sides, 11 feet high. There is a kind of false balustrade, from which a nearly hemispherical dome arises. On its summit, again, is a small cupola supported by four pillars.</p> <p>The interior of the building forms an octagon, the sides of which are 54 feet at the base. Each side is divided into three by arches. In the central arch of seven of the sides there is a door. The most westerly side is inscribed with sacred sentences, and in the centre, with the name of Allah. The great hall ascends as an octagon for about 27 feet, or as high as the terrace above the first stage on the outside, where there is a small rude cornice; above this level each side of the octagon divides into two, and contains a window filled with stone tracery. For about 25 feet the wall ascends with 16 sides, which then subdivide into 32, for a height of 11 feet further, where the dome springs. The king's tomb lies in the centre of the hall, with the right side turned towards Mecca. Era 950 Hijri=A.D. 1543.</p> <p>The niche for prayer is inscribed with verses and chapters from the Korán.</p> <p>The style of the tomb is perpendicular of the later Afghan period. On the north side, there was formerly a bridge 350 feet in length, but a causeway has now been thrown across in its stead.</p> <p style="text-align: center;"><i>Inscription in English.</i></p> <p>This tomb, built for himself by Sultan Farsed-uddin Shere Shah, Emperor of India, wherein he was buried A.D. 1545, was repaired by the British Government during the Viceroyalty of George Frederick Samuel Robinson, Marquis of Ripon, and under the Governorship of the Honorable Augustus Rivers Thompson, Lieutenant-Governor of Bengal A.D. 1882.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- fication.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Idgah ...	An inscription in Persian verse, gives the date of this building as 1044 H. in the reign of Shah Jehan. It measures 27 yards × 25 yards; and can accommodate 3,000 persons.
138	Shāhābād ...	Sasaram ...	Tomb of Islam Shah.	The tomb similar to the mausoleum of Sher Shah in design, materials, age and even in surroundings, for it also stands in a tank. It is unfinished, as the work never proceeded further than the turning of the arches on the ground floor. If completed, this tomb would have been somewhat larger than that of Sher Shah, the whole building being 140' in diameter, and the dome would have had a span of 74'-6". The tomb is approached by a stone bridge, formed of flat slabs resting on piers and supporting projecting bays. There are eleven openings in the bridge, each 33' broad by 500' long.
139	Ditto ...	Ditto ...	Tomb of Selim Shah.	About half-a-mile to the north-west of Sher Shah's tomb is situated the unfinished tomb of his nephew, Selim, also in an artificial tank. If completed, it would have been on the same plan as the other tomb. What remains is an octagonal-shaped building, about 10 or 15 feet high, with some of the arches turned. The banks of the tank have been set further back and slope gradually to the stairs. The island is about 10 feet above the water, with a stair extending along the whole length. At each corner is an octagonal projection, connected with the island by a narrow passage. The niche for prayer is not so profusely carved as in Shere Shah's tomb, and there are no inscriptions, except the name of Allah in the centre.
140	Ditto ...	Sasaram (situated on the temple of Tārā Chāndī, two miles south of the town).	Mosque ...	On this mosque are Persian verses stating that this mosque of the time of Emperor Alungir was in ruins, and Munsif Ahmudullah repaired it in Hijri year 1296. (1879 A.D.)
141	Ditto ...	Khankah, (south-west of Grand Trunk Road in Sasaram).	Mādrāsā ...	Khankah was founded by Shah Kabeer Durwesh. The Emperor Farukh Siyar in the 5th year of his reign and Shah Alum made a grant of landed properties for its support. The Mādrāsā was built under the management of Mr. Macnamara, District Engineer, of Shāhābād.
142	Ditto ...	Chainpur ...	Temple of Munḍesvarī.	This temple is situated about five miles east of Chainpur. It is said to have been built by Munda Daitya,

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
... ..	.....	ii <i>a</i>	See pages 137-138 of Vol. XI, and for plan see Plate XXXIX of the same volume of the Archæological Survey Re- ports. There are four photographs in the Indian Museum, Cal- cutta.
.....	.....	ii <i>a</i>	See pages 428-430 of Vol. I of Martin's Eastern India. Also page 207 of Hunter's Statistical Account of the Sháhábád district.
Unk nown 	In good preservation 		
The management vests in a com- mittee of local agents under Regulation XIX of 1810.	In good preservation ...	ib	
.....	.....	...	See pages 455 to 457 of Vol. I of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				whose abode was in Garohát. Here there is a fort and several heaps of brick ruin. On a little eminence overhanging the Katone, some fragments of images of Hanumán have been collected.
143	Sháhábád ...	Chainpur ...	Fort ...	The fort is 390 feet from north to south and 869 from east to west. It is surrounded by a ditch and has a rampart of stone with battlements, a round bastion at each corner, a large handsome gate in the northern curtain and a smaller one towards the south. The space within has been filled with buildings, partly brick, partly stone, with several large wells lined with stone and reservoirs for jets of water.
144	Ditto ...	Ditto ...	Tomb of Ahtiyar Khán.	This tomb stands on the right side of the Jáhánábád-Raghubar Garh village road. Ahtiyar's son Fateh Khan married a daughter of Sher Shah. The inside of the dome of Ahtiyar Khan's monument is an octagon of 53 feet in the shorter diameter. The wall all round the niche has been plastered and covered with pious sentences, written in black. The wall of the dome is 12 feet thick. The style of the building is exactly similar to that of Hossein Khán at Sasaram.
145	Ditto ...	Shergarh ...	Guptesvar cave	<p>This sacred cave is situated in the centre of the plateau, about seven miles from Shergarh. The entrance lies a little way up the hill, and is about 18 feet wide by 12 feet high. The sides and bottom of the interior are very uneven, with steep ascents and descents, while masses of rock project irregularly from the sides. The first room extends almost due east from the mouth for about 120 yards, with steep ascents at the end. The farther extremity is called Pátál-gaṅgá or the river of the pit; but there is no river to be seen. About half way a branch leads off to the south-east, which, after running 90 feet or so, rejoins the main gallery. A narrow passage again leads from this into the west end of a second gallery similar to the first and about 370 feet long. This latter, about 140 feet from its west end, is crossed at right angles by a similar gallery, the south arm of which is the largest, being 80 yards long. It contains the chief object of worship.</p> <p>Stalactites are very numerous, and one of them is worshipped as the god Mahadev. This cave has never been thoroughly explored, but the various windings are said to be fully half a mile long.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	.....	...	See pages 458 to 460 of Vol. I of Martin's Eastern India.
... ..	.....	...	See pages 460 and 461 of Vol. I of Martin's Eastern India.
Hindu sanctuary. Maintained by the pilgrims who resort to the fair annually held in winter.	In fair order. Does not require preservation.	iib	See pages 216-17 of Hunter's Statistical Account of the Shahabad district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
146	Sháhábád ...	Shergarh ...	Fort ...	The top of the rock all round is crowned with a rampart strengthened by numerous bastions and bulwarks. The ascent to the principal gate on the north is very grand. The quarters for the ladies form a long castle on the summit of the small hill on the south side of the fort.
147	Ditto ...	Baliya ...	Temple ...	This is one of the temples mentioned by Hiuen Tsiang in his travels; it stands close to the Ganges on the north side. It was discovered by General Cunningham, and is not noticed in any book yet published.

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Unknown... 	In ruins. Too little is known of this fort, which is said to have been built by Sher Shah. There are, Mr. Caspersz states, five pillars and subterranean halls and chambers in the fort. Further excavation is essential, and some money may be judiciously spent in making drawings, plans, and taking photographs of what is interesting. Mr. Beglar has not seen the place, and cannot give an estimate of the cost of conserving the remains yet intact, and said by Mr. Caspersz to be in fair order.— Drawings and photographs, Rs. 100. 	iia iia	See page 430 of Vol. I of Martin's Eastern India.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
148	Sáran ...	Sonpur ... 29 miles east of Chháprá.	Temple of Hariharnáth.	The well-known Sonpur Fair is held in connection with this temple. The legend which gives sanctity to this place is that an elephant was here released from the mouth of an alligator by the God Hari. It is also said that Ráma when on his way to Janakpur here enshrined the image of Siva now known as Hariharnáth.
149	Do. ...	Ami ... 11 miles east of Chháprá.	Temple of Bhavání.	The temple belongs to the Goddess known as Bhavání Ji. The legend in connection with the temple is that some fragments from the body of <i>Sati</i> , wife of Mahádev, dropped here while her body was being carried over the world by <i>Siva</i> after her death. There is also a small pit close to the image of Bhavání which is said to be the <i>Jajñakunda</i> of Daksharishi. The treatise known as <i>Bhagat tarāṅganī</i> gives full details of the legends.

(5) CHAMPÁRAN

150	Champarán.	Simraun on the Nepal frontier.	Fort ruins ... Isra tank ...	Simraun is partly situated in British territory, the frontier line passing through the walls. The river Yámuni flows to the west, while the Nepali villages of Kachorwá and Bhaywánpur bound it on the east and north. The ruins are in the form of a square, surrounded by an outer and an inner wall. The former, which is made of unburnt bricks, is 14 miles in circumference, the latter only 10. On the east side six or seven ditches can still be traced between the wall, while towards the west three or four are apparent. Inside there are the remains of large buildings. The tank, called Isra, measures 333 yards along one side and 210 along the other. Its sides are composed of the finest burnt bricks, each a cubit square and one <i>mund</i> in weight. The remains of palaces and temples disclose some finely-carved basements, with a superstructure of beautiful bricks. Some of the stones, which are 5 feet long, 1½ broad, and 1½ deep, must have been brought from a distance of twenty-five miles. Twenty idols have been extricated; many, however, are much mutilated. The citadel or <i>kot-wali chautosa</i> is situated on the north, and the palace or <i>raniḥas</i> in the centre; but both only exist as tumuli, from 20 to 25 feet high, covered with trees and jungle. Tradition says that Simraun was founded by Nanyupa Deva, A.D. 1097. Six of his dynasty reigned with much splendour, but the
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DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of the Mohant of the place.	Good 	ii b	See page 262 of Hunter's Statistical Account of the Saran district.
In the custody of certain Bráhmans who are called <i>Pándás</i> of the temple. Worship is held daily, and the door is locked in the evening. The temple is repaired whenever necessary by public charity or the volun- tary subscriptions of the Hindus who go to visit it. Fairs are held here twice a year, viz., one during the Durgápújá holidays and one on the Srí Rám Navamí festival. These are not regular melás or fairs, but gatherings of people who go to the temple for worship.	Dilapidated 	ib	

DISTRICT.

.....	In ruins 	ii a	See pages 252-53 of Hunter's Statistical Account of the Champáran district.
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DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Not put to any special use. No arrangements for custody.	In ruins. The lower portion of the stūpa has peeled off.	ii a	See page 253 of Hunter's Statistical Account of the Champāraṇ district.
Protected by railings ...	In good order. Was provided some time ago at the cost of Government with iron railings around it. These railings are in good order and looked after by the District Engineer.	ia	See pages 67-68 of Vol. I of the Archæological Survey Reports. Also page 254 of Hunter's Statistical Account of the Champāraṇ district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
153	Champáran	Lauriya Navandgarh.	Ruins of tombs	<p>About half a mile north-east of Lauriya, and 15 miles north-west by west of Bettia, there are some very extensive remains, consisting of three rows of earthen barrows or huge conical mounds of earth, of which two run from north to south, and the third from east to west. General Cunningham, who visited them, considers them to be sepulchral mounds of early kings before Buddhism arose, and that their date is some time between 1500 and 600 B.C. A small punch-marked silver coin was found on the spot, the date of which is anterior to Alexander the Great. A seal of black earthenware, with an inscription in the Gupta character, was also found, which must therefore be referred to a date some time between the second and third centuries A.D. At the end of the name Atavija is the mystic cross, over it the symbol of Dharmma, and to the left a trident, which shows that these mounds were certainly occupied by the Buddhists in the second or third century before Christ. General Cunningham is unable to determine where the earth forming the barrows came from, as there are no excavations near at hand.</p>
			The Lion pillar	<p>A short distance from these barrows stands the lion pillar of Lauriya Navandgarh. This consists of a single block of polished sandstone, 32 feet 9½ inches high, with a top diameter of 26·2 inches, and a base diameter of 35·5. The capital, which is 6 feet 10 inches in height, is bell-shaped, with a circular abacus, supporting the statue of a lion facing the north. The abacus is ornamented with a representation of a row of Bráhmíní geese pecking at their food. The lion is injured in the mouth, and the column bears the mark of a cannon-ball. The people near ascribe this injury to the Mussalmans; on the pillar is the following Muhammadan inscription:—Mahiudin-Muhammad Aurangzeb Bádashah Alungir Ghazi, San 1071.</p> <p>The column is much thinner and lighter than the one at Araráj. The edicts of Aśoka have been beautifully inscribed, and there are also some unimportant inscriptions in modern Nágrí. The pillar is now worshipped as a pballus, and is commonly known as Bhím Singh's láthi, or club.</p> <p>The inscription is in two columns with straight margins between and records in the Indo-Páli the famous fourteen edicts of Aśoka. (3rd Century B.C.)</p>
154	Ditto ...	Rámpurwa ...	Aśoka pillar ...	<p>The Rámpurwa pillar is similar to that of Lauriya Navandgarh in dimensions, that is to say, the diameter of the shaft at the top, is 26½ inches. It is impossible to measure the diameter of the base, as it is buried in the ground much below the water level. It is, however, fair to assume that in its height and in the diameter of its base it would be found to agree with the lion pillar at Lauriya Navandgarh. Both the shaft and capital of the Rámpurwa monument are composed of very highly polished sandstone. The present position of the</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Protected with railings ...	Pillar in good order. Deserves preservation, but the mounds only need exploration. The pillar was some time ago provided at the cost of Government with iron railings around it. These railings are in good order and looked after by the District Engineer.	ia	See pages 68 to 74 of Vol. I of the Archaeological Survey Reports. Also page 107 of Vol. XVI of those reports. For map, see Plate XXIII of Vol. I and for views see Plates XXV and XXVII of Vol. XVI of those reports. Also pages 254-5 of Hunter's Statistical Account of the Champaran district. There are 4 photographs of the pillar and 4 photographs of the inscription in the Indian Museum, Calcutta.
Not put to any use. No arrangements for custody.	Lying neglected ...	iiia	See pages 110 to 117 of Vol. XVI of the Archaeological Survey Reports. Also figure 1, Plate XXVIII of the same volume. There are 2 photographs of the capital in the Indian Museum, Calcutta.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Not put to any use. No arrange- ments for custody.	Probably capable and deserving of preservation.	iia	See pages 22 to 25 of Vol. XVI of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
156	Champáran	Vedivan	Fort ruins	<p>of Siva. To the south-east of the tank there is a brick temple of Mahádeva as Girijá Nath, or the husband of the mountain-born goddess Girijá or Párvatí.</p> <p>On the southern rampart, close to the middle bastion, there are two small places of worship under trees—one dedicated to Garh-deví, and the other to Baran Vir. The former is the tutelary goddess of the fort, but the latter is the shrine of a deified ghost, or spirit of a man who met with a violent death. Nothing, however, is known about him. On the top of the western rampart, immediately opposite the principal temple, and under the shade of a magnificent tree, there is a small terrace called Yogi-ká-baithak, or the "Hermit's seat." In the northern part of the fort there are a few ruinous samádhis, or tombs, of former Yogis.</p> <p>But the principal temple, which stands close to the west side of the tank, is a whitewashed building, 27 feet square, with octagonal turrets at the four corners and a domed roof. It looks exactly like a Muhammadan tomb, and there is a very strong suspicion that it really was a tomb which was appropriated by the Hindus during the troubled times of the break-up of the Delhi Empire. Inside, under a separate canopy, which appears to be a late construction, there are seven black stone statues and one smaller figure of a different kind. They are Rám, Gaurí Sañkar, Káli, Vishnu, Ganés, &c. They are carved in stone and being to an ancient temple now gone.</p> <p>Vedivan is another fort enclosing a Hindu shrine. It is situated about half a mile to the south-west of the town of Madhuvan and one mile to the south of Sitá-kunda. It is more than twice the size of Sitá-kunda, being 925 feet long from north to south, and 670 feet broad, with an average height of 12 feet above the fields outside. The ramparts appear to be of earth only. They are thickly covered with large trees, and are entirely surrounded by a broad shallow ditch. Two hundred feet from the northern end of the enclosure there is a lofty terrace, 20 feet in height, surrounded by a brick wall, with two long flights of steps on the north and east. The terrace is 91 feet long from east to west and 68 feet broad. On the western half of this terrace stands a domed building, 16½ feet square, with a verandah or portico on the entrance side, which faces the east. The only object of worship in this temple is a stone with a Muhammadan inscription, which is called Bhagwán-ká-charan-pad or the "footprints of Bhagwán"! The stone is two feet square and one foot thick, with seven lines of Arabic writing in the usual raised letters. Unfortunately the daily libations of ghi and water have injured the letters so much that the record is not very legible. Apparently it is dated in A. H. 847. The words san</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Not put to any use. No ar- rangements for custody.	Neglected ...	ii α	See pages 25-26 of Vol. XVI of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>sabā arbain, or "the year seven and forty," are quite plain, but the hundred word is not so clear; it looks like samān mayat, or 800. The name of Mahmud occurs in it, and if this be the name of the reigning king, the record must belong to Mahmud Sharki of Jaunpur, who reigned from A. H. 844 to 863.</p> <p>In this case we have not only the appropriation by the Hindus of a Muhammadan tomb as a place of worship, but the still more strange adoption of an Arabic inscription as an object of worship under the name of "Bhagwān's foot-prints." There are two excavated chambers west of the Bedi, or altar, the high mound with a temple properly so called.</p>
157	Champāraṇ	Sāraṅgarh	Fort ruins	<p>Sāraṅgarh, or Sarvāṅgarh, is an old fort situated on the north bank of the Bur Gandak, five miles to the north-east of Matihāri. It is also called Nonachāur-garh, or the "fort of Nonachāur," a Duśād king. The mound is high and covered with old bricks and jungle. Some portions of the brick-walls also remain.</p> <p>Nonachāur, the Duśād, is the hero of the Subahī-garh legend, and if he is the same person as the owner of Sāraṅgarh, the lover of the Princess Subahī, must have been at least a petty chief, although of low caste. General Cunningham did not visit Sāraṅgarh, as he was informed that there were no remains except some ruinous brick walls. It is worthy of notice that all the oldest places in this country are situated on the banks of the Bāra Gaṇḍak or Old Gaṇḍak River.</p>
158	Ditto	Sagardih	Do.	<p>Sagar-dih, or the mound of Sagar village, is also called Bhisa, or "the mound," and is attributed to Rājā Sagara, the Solar hero. It is therefore also known as Sagar-garh, or "Sagara's castle." It is 13 miles to the south of Matihari, and 10 miles to the north-east of Keśariya. It stands on an elevated piece of ground 500 feet long by 300 feet broad, on the eastern bank of an oblong sheet of water called Gayā-Pokhar. Nine hundred feet to the south-east, there is a fine large tank, 1,000 feet square, which is called simply Pokhar, or "the tank," and sometimes Bauddha Pokhar, which seems to point to the Buddhistic stūpa close by.</p> <p>On the eastern embankment of the Bauddha Pokhar there is a small shrine in the shape of a round brick platform 3 feet high, with a single knot on the top. This is the usual form of the Grām Devatā, or deified ghost, which is so extensively worshipped by all the lower classes. It is chiefly attended on Sundays and Mondays, when a young goat or sheep is sacrificed and flowers are offered.</p> <p>At foot of the mound to the south-west there is a small brick tomb of Ghulām Husen Shah, who is more commonly known by the name of Mallang, or "the</p>
			Gayā Pokhar and Bauddha Pokhar tanks.	
			Tomb of Ghulām Husen Shah.	

DISTRICT—*continued*.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classi- fication.	REMARKS.
6	7	8	9
Not put to any use. No ar- rangements for custody.	Neglected 	ii <i>a</i>	See page 26 of Vol. XVI of the Archæological Survey Reports.
Not put to any use. No ar- rangements for custody.	Neglected; further exploration necessary.	ii <i>a</i>	See pages 19-22 of Vol. XVI of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			<p>Bridges ...</p> <p>Stúpa ...</p>	<p>madman." It is a small brick building, only 13½ feet square, but it has 15 bigahs of land attached to it. The present occupant is the fourth in descent from Mallang, so that the shrine may be about 100 years old. The mound is 37 feet high, with a circular base nearly 200 feet in diameter.</p> <p>Due east, a few hundred feet, there are two bridges on the high road, one of them with six piers and two abutments, which, from their dimensions, must contain about 4,500 cubic feet of solid brick-work, all of which was taken from the old stúpa on the mound by one Viśvanáth Babu years ago, when he was making the road.</p> <p>General Cunningham dug a trench all round the building outside as well as a shaft down the centre, by which he ascertained that the stúpa stood on a paved terrace raised 20 feet above the ground. He sank both excavations below the foundations of the stúpa. The shaft was 12 feet in diameter at the top and about 9 feet below. At a depth of 12 feet the size of the bricks suddenly changed from 15 by 8½ by 2½ inches to 17½ × 9½ × 3½ inches. This was the level of the plinth on which the building was erected. At first he thought that the large bricks might have been made specially for the plinth of the stúpa and the pavement of the terrace. But it afterwards struck him that they might have been the remains of a former stúpa which had become ruinous, and this, he thinks, must actually have been the case, as he found, amongst the large bricks at the bottom of the shaft inside the roots of a decayed palm-tree standing quite upright. From this he concludes that, when the present stúpa was begun, the ruins of the previous building must have been overgrown with jungle, which was all cleared away and the top levelled, leaving the roots of this single palm embedded in the bricks of the older stúpa. There were 13 courses of large bricks forming the plinth of the existing building, which was 4 feet deep. If this plinth was the remains of a previous stúpa, as he supposes, then the old building must have been larger by twice the breadth of the plinth, or twice 5 feet 2 inches.</p> <p>In plan the present stúpa is a circle of 22 feet diameter at base, which decreases to 19½ feet at the top of the ruin. In section, the lower part for 4½ feet consists of a few bold mouldings, above which the wall is quite plain at a height of 3 feet 2 inches. Then comes a band of moulding, 8 inches deep, supported on 6-inch dentils or brackets. The wall is then divided into 14 faces by plain pilasters, 8 inches broad, without bases. They must have had capitals, however, as General Cunningham found a single piece of brick carved with</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9 .

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>a volute at one end similar to the volutes which he has seen in other brick capitals. The whole of the upper part of the stúpa above the middle of the pilasters has been removed; but amongst the bricks lying about, he found a single specimen with a semi-circular end and sloping sides, which must have formed part of some circular ornament of the pinnacle. He found also that the bricks of the hemisphere had been made of two kinds, one with the long face carved, and the other with the short face carved, so that they must have been built as headers and stretchers. That they formed part of the hemisphere was proved by their being slightly bevelled on the outer or curved edge. One stretcher was 14 inches long outside by 12½ inches inside, and 8½ inches broad.</p> <p>Two large cowries in good preservation were found inside the shaft, but nothing was discovered from which the age of the building might be inferred. From the general appearance, however, as well as from the relative proportions of height and diameter, General Cunningham concludes that it must be a mediæval building, probably of the 9th or 10th century. That it cannot be older, is, he thinks, proved by the discovery of the roots of a palm tree embedded in the brick-work of a previous stúpa. What may have been the age of this older stúpa can only be guessed. It must, however, have been several centuries older than the present stúpa, as we must allow a long time for it to have become so ruinous that only its foundation was left to be overgrown with palm trees.</p> <p>The great paved platform, 20 feet high and 175 feet in diameter, on which the stúpa was erected, must of course be as old as the original stúpa. It was faced with a wall of brick all round, as General Cunningham found this outer wall at four different places selected at random wherever the jungle was less dense. As the bricks of this wall were all of the smaller size found in the later stúpa, he concludes that the wall itself is most probably of the same age. Apparently, the wall sloped inwards, as he found in one place that only the three lower courses were perpendicular, above which four courses were stepped inwards, about 3 inches in each course, followed by another course 6 inches still further back. Above this the face of the wall was broken; but as continuous courses of bricks could be traced upwards on the face of the mound, he thinks it probable that the wall gradually receded until it reached the paved court on a level with the base of the stúpa.</p> <p>There is no tradition connected with Sagar Dih, except the common story which is told at so many other places, and which probably belongs to the old Buddhist times when travellers received hospitality in the monasteries. Formerly, the people say that</p>

DISTRICT—*continued.*

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
159	Champáran	Unchidih	... Fort ruins ...	<p>travellers used to find cooking-pots lying ready for their use; but an avaricious Beniyá having carried off some on his pony, the cooking vessels have never been seen since.</p> <p>General Cunningham reports as follows:—</p> <p>“Of the places called Unchadih or Unchidih, there are two, one situated at a distance of $4\frac{1}{2}$ miles east by south from the village of Singasuni, and the other eight miles due north of the first Dih, close to a village called Jakiari.</p> <p>“I, however, heard, from the people of whom I made enquiries, about a garh situated half a mile west of Singasuni, and on visiting the spot, found it to be a mound covered in parts with broken brick. These remains measured about 130 feet long by 100 feet broad, and have a general eminence of a few feet from the surrounding country; but the four corners are considerably higher, the highest of these (the south-west corner) being about 8 feet above the field level, and there is a winding road about 14 feet broad, traces of which can be followed for upwards of a quarter of a mile. This road leads up to the northern face, which I make out to have been the entrance to the fort.</p> <p>“As the greater part of the day was spent in enquiries about Unchidih, and I wished to march next day on my road to Bettiah, we had not much time. However, I excavated one of the corners thoroughly, and at about three feet below the surface came upon solid brickwork which only lasted for five courses, and was of an irregular rounded form; this gave place to earth, showing that these corners must have been commenced with earth, and after being carried up for about four feet with this material, brickwork was resorted to in carrying on the building of these curious mounds at the four corners of this garh. They may have been bastions to the fort, or, more likely, are the foundations of four towers which once embellished the general design of this edifice. Besides laying bare one of the corners, I made some desultory excavations through the sides of the mound, in the hope of finding some traces of ramparts or walls; but although three trenches were cut through the north-east side, which was in the most regular and straight line, with the exception of a stray piece of brick here and there, which may have fallen in by accident from the other parts of the ruins during its demolition, I did not find anything which would lead to even a supposition of walls having existed; at least they could not have been commenced at so low a level; but as the lowermost course of brickwork in the corner towers begins much above the ground level, the foundation of these walls might have rested on an eminence of earth. In the well, five feet in diameter, which I sunk, as near the centre of the mound as I could, I was more successful; for at a depth of four feet</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
The mound is not now put to any use nor do any arrangements exist for its custody.	Being merely a mound covered in parts with broken brick, no special arrangements for conservation seem necessary.	ii a	See pages 100-102 of Vol. XVI of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
160	Champáran	Kasturiá	... Palace (fort)...	<p>below the surface we found portions of four large bricks and nine pieces of bone, one large; also a few beads similar to those found at Besarh in the excavations made in the great ruined fort there. I failed to connect the fragments of bone into any form, but from their appearance, should think they were human; possibly the heads may have been interred together with the bones; but these being only mere fragments, it would be difficult, if not impossible, to arrive at any conclusion regarding this discovery. The most remarkable part of the remains is the curiously winding road above mentioned, which leads up to the north face of the mound. I traced this road for nearly half a mile; it takes a south-westerly direction, and, were it not covered with some scattered huts at a distance of little more than a quarter of a mile from the <i>garh</i>, in all probability the track may have extended a great deal further. It is occasionally used by bullock-cart drivers travelling from one village to another with their wares; these carts pass right through the ruined mound; and in consequence of this practice, it is much out up with their ruts, but the road itself, though very ruinous on the sides by age, does not seem to suffer much from this traffic.</p> <p>"The natives are more than usually ignorant concerning these remains, and further than their forming a ruined fort (<i>garh</i>), they seem to know nothing; nor is the zamindár of the village more enlightened on the subject."</p> <p>On the west side of Sareyá, near the little Bakyé Nálá, and 16 miles nearly due east from Matihári, there is a large mound of brick ruins called Kasturiá, 160 feet long by 100 feet in breadth, and 4 or 5 feet in height, which is said to be the remains of an ancient town. To the west of the mound there is a gigantic Pákar tree (<i>Ficus glomerata</i>), about 15 feet in diameter, under which is a seated female figure, which the people know as Durgávatí Rání, but which appears to be the goddess Durgá, as she holds the usual bow and arrow. The stone is much injured below, but the figure of a lion, on which the goddess is seated, is faintly traceable. There is also a broken figure of Vishnu, and a carved stone, 2 feet 11 inches long, 9 inches broad, and 6 inches thick, which looks like a piece of a door-jamb, or architrave, as there is a figure on it with bands of flowers. The mound is said to be the remains of a Chero Rájá's palace. It has been dug up in all directions for bricks, which measure 13 by 10 by 2½ inches. The fields for half a mile round are strewn with broken bricks. Durgávatí Rání is said to have been the wife of one of the Chero Rájás. One day when she was seated under the Pákar tree, a Vaneckara came up to her, and tried to take off her bracelets and other ornaments. She prayed for assistance, and was at once turned into stone with all her ornaments.</p>

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
The mound is not now put to any use nor do any arrangements exist for its custody.	The Collector reports that further digging up of bricks will be prohibited by executive order.	iii	See pages 26-27 of Vol. XVI of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
161	Muzaffarpur	Hájipur ...	Jámi Mosque	About a quarter of a mile up the Gaṇḍak, and close to the Sonpur Ghât, is a stone mosque, which is about 30 yards long and 11 broad, and faces north. The front is of a plain description. The top consists of three hemispherical domes, the centre one, which is the largest, springs from the inner sides of the other two. Their architecture is very peculiar. They consist of horizontally placed rows of stone, each row being a circle, and each successive circle being smaller than the one immediately below, until the key-stone is reached, which is also circular. The fort is said to have been built by Hâji Ilyas, when he founded the town which bears his name, nearly 500 years ago. This mosque is ascribed to a certain Maksûs, in the time of Akbar. The mosque is built almost entirely of Hindu materials, and apparently stands on an old Hindu site on the road leading down to Pâthara Ghât on the Gaṇḍak opposite Sonpur. The stones still retain their old cramp holes, and even some portions of the iron cramps. At the time of General Cunningham's visit in 1880-81, the surrounding walls were being repaired with old Hindu bricks brought from the ruins of a temple called Marhai, two miles to the north. The mosque is a plain building 84½ feet long by 33½ feet broad, but being made entirely of stone is a conspicuous object.
162	Ditto ...	Bakrabesârh ...	Lion pillar ...	Bakrabesârh' is near Sarayû, 18 miles south-west of Muzaffarpur. This is a monolith supporting a lion carved in stone. It consists of a plain cylinder about 24 feet high, on the top of which is a pedestal with the lion. The cylinder is in one piece, the height of the whole being about 30 feet. Its depth below ground is unknown, but it must be very great, as some persons once dug down several feet and failed to reach the foundation. The stone is covered with names, many of them English. Of these some date from 1793. Dr. Râjendra Lâla Mitra says that this was erected by Asoka in the third century before Christ, and that it has counterparts at Gâzipur and Allâhabad. It stands in the courtyard of a Brâhmaṇ's house, but no religious meetings are held there.
163	Ditto ...	Ditto ...	Ruins of stûpa	Immediately to the north and outside the courtyard there is a ruined brick stûpa with an old pipal tree growing on the top. This place is famous in Buddhist annals as the spot where the second Buddhist synod was held, 443 B.C. There was a fine statue of Padmapuri.
164	Ditto ...	Besârh ...	Fort ruins ...	The village of Besârh, or Besâdh, as it is commonly called by the people, has been identified by General Cunningham with the ancient Buddhistical site described by Hiuen Tsiang, the Chinese pilgrim, under the name of Vaisâli; and its position and bearings with the surrounding stations of Hájipur, Patna, and Bakhra certainly tend to confirm this identity beyond any reasonable doubt. The population of this rather extensive village seems to consist chiefly of Babhans, apparently a powerful

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
* 6	7	8	9 .
In the custody of Moaygami Akramul Haq.	Fair order	ii b	See pages 5-6 of Vol. XVI of the Archæological Survey Reports. Also pages 70-72 of Hunter's Statistical Account of the Tirhut district.
In the custody of the Bráhmaṇ in the courtyard of whose house it stands.	Ditto	ii b	See pages 92-93 of Vol. XVI of the Archæological Survey Reports.
In custody of above ...	Still in ruined condition. No recent changes.	ii b	Ditto ditto.
In the proprietor's custody ...	In ruins. Traces of the old ram- parts, the ditch, the temple of Baṅkaṭesvar, and the well have all been found. Two carved pillars and four votive stúpas were removed from this place to the Hájipur cutcherry, whence they have been brought down to the Indian Museum Cal- cutta, by Babu P. C. Mukerji.	ii b	See pages 443 to 446 of Vol. I of Cunningham's Ancient Geography of India. See pages 89-91 of Vol. XVI of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>order of inferior Brāhman. The principal antiquarian feature of this place is, of course, the remains of a vast fort or palace (garh) called by the people Rājā Viśāl-ka-garh. Its present appearance is merely that of a huge brick-covered mound, having a general height of about 6 feet above the surrounding plain, becoming somewhat higher at the corners, where can plainly be traced the remains of brickwork. Also in many places along the side walls (ramparts?) the ancient masonry is visible. This celebrated mound is thus described by General Cunningham:—</p> <p>“The fort is a large brick-covered mound of earth 1,580 feet long from north to south, by 750 feet broad from west to east, measured from edge to edge. It has rounded towers, and the whole is surrounded by a ditch which was full of water at the time of my visit. The ruined ramparts along the edge and the four towers at the corners are somewhat higher than the mass of the mound, which has a general elevation of from 6 to 8 feet above the country. The height of the north-west bastion I found by measurement to be 12 feet above the fields and 15 feet above the bottom of the ditch, where it was dry. The main entrance was in the middle of the south face, where there still exists a broad embankment across the ditch as well as a passage through the rampart. In the northern face there was probably only a postern gate, as there is no passage through the rampart, and no trace of any embankment across the ditch, excepting the fact that the only dry part of the ditch is on this face. The only building within the fort is a small brick temple of modern date.”</p> <p>General Cunningham noticed a curious hollow in the centre of the fort, about 15 feet broad, resembling a road. This depression in the earth runs from east to west across the mound, and was in all probability the space or courtyard between the buildings which once stood on this site. The traces of bastions are lost in parts where the natives have been digging for the sake of bricks. On the southern side on the spot, where it is supposed the principal gate stood, there appear to have been recent excavations. Six excavations were made to a depth of 6 feet, three being near the principal gate. They yielded little of interest, except a very strange piece of stone measuring about 4 inches by 3 inches by 1 inch thick, which is supposed by the hollow or receptacle cut out of it to be an ink-holder. This piece of sculpture also bears a short inscription, concerning which, however, there is yet some doubt, as some of the characters are damaged; but it is expected that the inscription will throw much light on the real use of this most interesting antiquity, when it is satisfactorily deciphered. On the south-western corner of the fort stands a</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Tomb of Mir Abdûl.	<p>small Hindu temple of modern construction, containing three very fine metal figures which the natives connected with the temple say are three out of a number of such images which were brought from a certain king in the Dakshin by a pandit who put them up in this temple at Besâr, and all but these three are supposed to have since then been stolen. It is also popularly believed that the original collection cost the Dakshin King ten thousand rupees. The centre figure is about 2 feet high, including its pedestal, and the two others, apparently attendants, about 14 inches. They are very minutely chased with ornamentation, and, besides being in excellent preservation, are remarkably large for metal figures. After having them grouped together by the priest in charge of the temple, who is a very obliging man, General Cunningham photographed these specimens. About 300 yards south-west of the ruined fort there stands a huge mound or stûpa of solid brickwork, 23 feet 8 inches high, with a large flight of steps leading from the south side to the summit, which is covered with some Muhammadan tombs, of which the principal is that of the Mussalmân saint Mir Abdûl. This tomb is generally believed by the people to be 500 years old. There is also another tomb hard by the southern face of the fort, on a small mound, where a Muhammadan festival is held yearly, when men of all ages dance round the holy spot with switches and pans in their hands, chanting a dirge of some kind. The day for this ceremony fortunately occurred during General Cunningham's stay at Besarh, and is, he was told, the anniversary of the death of the saint whom the people simply call Makhdum, and appear content to pay his memory all this homage without even knowing his name.</p> <p>Mr. Beglar wishes to bring to notice the following statement which is made by General Cunningham in the last paragraph of page 18, Volume XVI of the Archaeological Survey Reports :—"The Rânâ's, or Rânî's palace, in which I made some excavations 19 years ago, was an old Buddhist establishment, with a temple 10 feet square inside, enshrining a colossal figure of Buddha. This statue was removed only two years ago by the Bengali Babu of the Ramgarh Indigo Factory. All the bricks have been dug out, and there is now only an earthen mound, 200 feet square, covered with fragments of bricks. In 1862 I was able to trace some portions of cells on the eastern side. I conclude, therefore, that the Raniwâs was the site of a large Buddhist monastery with a vihâr or temple inside. According to some people, the mound was also called Gorai, but the common name which everybody knows is Raniwâs, or the 'palace of the Rânî' of Râjâ Ben Chakravartî."</p> <p>To the north of the Garh, close by, are the tanks called Gyâ Pokhar, Gañgâ talâo, and Pukhaim.</p>
			Gayâ Pokhar Gañgâ talâo and Pukhaim tanks.	

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
165	Muzaffarpur	Majorgunge ...	Bámanji's temples and tank. Sukesvar Náth Temples ...	About half-a-mile west of the Besarn Garh and the temple of Bañkatesvar there are three temples situated close together which are known as Shañkarji's temples and are also called Samádhi temples or Bámanji's temples. There is a tank in the place which passes by the name of Bámanji's tank or Buma Pokhar. There are several temples here, but they were not seen by Mr. Beglar.
166	Ditto ...	Subbegarh ...	Fort ruins ... Tombs of Ghulam Mahiuddin and Muhammad Jubar.	Subahigarh or Subbegarh is the name of a ruined fort situated in a bend of the Joga river, an old branch of the Bágmati, which surrounds it on all sides. The fort is 1,300 feet long from north to south by 400 feet broad. The highest point of the ramparts is not more than 10 feet above the fields to the north and east, and the general level of the interior is 2 or 3 feet lower. The walls were of brick, but they must have fallen down long ago, as there are very few bricks now remaining except on the river faces to the west and south. The bricks are 13 by 8½ by 2½ inches. Near the middle of the fort there is a high mound about 150 feet square with remains of walls, which is said to have been the residence of Rájá Suhel Deo. At a short distance to the south there are two Muhammadan domed tombs of Ghulam Mahiuddin and Muhammad Jubar, which are only 50 years old; and still further to the south there is a third tomb with a small Idgah.
167	Ditto ...	Jauri Dih ...	Fort ruins ...	Jauri Dih is 3 miles south of the Bhagwanpur Railway Station. The legend of Jauri Dih is that there was a fort and town of the Chero Ráj at this spot long anterior to the Muhammadan conquest, and that the country around belonged to the Dusad people before even the Rájputs appeared; that it was still held by them under their own caste kings, after the Bráhmans had lived amongst and taught them; that finally an enemy appeared from the west, and the Chero Rájá, or at any rate the chief of the fort, sallied forth to battle, leaving word that if they saw his standard remain erect, they would know he was victorious, but that if they saw it fall they would know him to be beaten, and were then to set fire to the castle to escape falling into the hands of the enemy. The standard-bearer, however, let fall his flag when the battle was over, and the garrison of the fort and women, thinking the chief dead and the battle lost, shut themselves into the castle, which was three-storied, and set fire to it. On the chief's return he found his castle a pile of flames and his family perished, so in despair he threw himself into the flames and died. The above is the most authentic account procurable, though there are some few variations given as to the chief throwing himself into the well after his family and treasure had been thrown in; but as there are several indications of the place having been fired, and none of

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Mahant Ráj Kumár ...	Good ...	ii b	
Dida Ali Shah ...	Ruined state ...	ii b	See pages 30-32 of Vol. XVI of the Archæological Survey Reports.
The land is now brought under cultivation by the maliks of the mauza Narsing Náráyan Singh being the chief of them.	In ruins. Nothing need be done	ii b	See page 86 of Vol. XVI of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
168	Muzaffarpur	Sítámarhi ...	Sítá's Temple	<p>a well, the former seems the more probable. Everything found points to a purely Hindu origin, and not a single small brick, so typical of the Muhammadan, is to be found. The remains of the votive figures of men and horses and charaghs and toys are also of Hindu origin. One would think it must have been a temple previously, and the <i>débris</i> on the hillsides and at the village site should be examined for remains. This would not be difficult. The country is low and no great depth of excavation would be necessary. It is stated that after the destruction of the town the place relapsed into a thick jungle for a long time, but that the surrounding country was cleared by the forefathers of the present occupants, and then a Bráhmaṇ built a small temple at the site of the pipal tree now standing at the north-east corner of the mound. No vestige of this temple is now to be seen. Even 80 years ago wild pig used to inhabit the mound, which is now quite bare of jungle. No one has excavated the place within the knowledge of any one, nor have they heard of such a thing, but it is said that when on one occasion some men proceeded to the spot to dig for treasure, they were so alarmed at a noise, and by a dragon which they saw, that they ran off, and no one has since dared to dig there.</p> <p>The most holy sites in the district are Sítámarhi and Sítákupl. At the former place Sítá, the bride of Ráma, is fabled to have been born or produced from the earth, while at the latter she is said to have bathed when on her way to be married to Ráma.</p> <p>Sítámarhi, or Sítá's temple, lies on the west side of Mithilá, 48 miles to the north-west of Dárbhāṅgá, and 35 miles nearly due north from Muzaffarpur. The following story of Sítá's birth is quoted from Professor Dowson :—" Sítá, a 'furrow.' In the Veda Sítá is the furrow, or husbandry, personified and worshipped as a deity presiding over agriculture and fruits. In the Rámáyana and later works she is the daughter of Janaka, King of Videha, and wife of Ráma. The old Vedic idea still adhered to her, for she sprang from a furrow. In the Rámáyana her father Janaka says: As I was ploughing my field, there sprang from the plough a girl, detained by me while cleaning my field, and known by name as Sítá (the furrow). This girl sprang from the earth grows up as my daughter.' Hence she is styled Ayonijá, 'not born from the womb.' Hence Sítá is also known as Bhúmijá, Dharaṇísutá, and Párbhuni, all meaning 'daughter of the earth.'"</p>
169	Ditto ...	Ditto (mahalla Chak Mithilá).	Temples ...	<p>The present temple of Jánakí is modern, but the story connected with the temple shows that the <i>asthán</i> has been in existence for a long time. It is said that after Sítá's marriage her father, Rajarshi Janak, set up the stone figures to mark the site where Jánakí (Sítá) was found in the course of his</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Mahant Bhágvat Dás ...	Good repair ...	ii b	See page 35 of Vol. XVI of the Archaeological Survey Reports. See pages 67-68 of Hunter's Statistical Account of the Tirhut district.
These temples are in the cus- tody of the Mahant of Sítámarhi. A <i>mêlá</i> (fair) is held here on the Rámnavamí day in the month of <i>Chait</i> , when people from all directions	These temples are in a fairly good condition and are white- washed every year before the <i>mêlá</i> , and repairs are made from time to time, which, according to the Bábáji, accounts for the	ii b	See page 97 of Vol. XVI of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
170	Muzaffarpur	Deokalli	... Temples of Bhuvaneśvara.	<p>ploughing the field. Just to the south of the temple is a tank of moderate dimensions, which is known as the Jánakí kund. Sítá (Jánakí) is said to have sprung up at a spot in the middle of this kund, and Rajarshi Janak excavated the tank and set up the figures of Ráma, Síta, and Lakshman to mark the site. Since then, however, the land became covered with jungle. About 500 years ago a Sádhu named Berwal Dass came to know by Divine inspiration as to where Sítá was born, and came here from Ajodhyá, cleared the jungle, and found the images. He built a small temple over them and commenced the worship of Jánakí.</p> <p>To the south of the temple of Jánakí is another temple (mausoleum) over the ashes of the first three Mahants of the temple of Jánakí, viz., Svámí Bírbaí Dás, Svámí Híránand, and Svámí Dharam Dás.</p> <p>Deokalli is the name of a group of temples situated on a square mound, about 15 feet high, near the village of Dharmapur. It is four miles to the east of Shewpur and 11 miles to the west of Sítamarhi or Mithilá. The courtyard is a square of about 200 feet, enclosed with a brick wall, which forms the outer edge of the mound. The entrance is on the west, a long flight of steps leading up from a fine lake a quarter-of-a mile in length from east to west. The principal temple, named Bhuvaneśvara, holds a black stone lingam, of irregular shape like a meteorite, and about 11 or 12 inches in diameter, but flat on the top. This temple is evidently old, as its floor is some 8 or 9 steps below the level of the courtyard in which it stands. The people attribute its building to the satjug, and say that it is the oldest temple in this part of the country; but unfortunately it is completely whitewashed, so that it is difficult to ascertain its age. There are several carved stones inside, and outside there is a large lingam, about 3 feet high and 2 feet in diameter, which looks like a piece of monolith pillar. An annual mēla is held here on the Sivarátri, or last day of the waning moon of Phálgun. Some people call the Deokalli mound Draupadgarh, and affirm that it was the fort of Rájá Drupada. We may accept the name while we repudiate its connection with the father of Draupadí of the Mahábhárata.</p>
171	Ditto	Lallgunge	... Residence ...	<p>This residence is a very interesting building, as it is now very like what it was in the time of the Dutch and was evidently built with a view to defence in case of attack. It is probably under 200 years old, but is interesting as the oldest European residence in these parts. It is situated on the banks of the Gandak near Lallgunge. There are no records in the possession of the Manager prior to the transfer of the residence from the Dutch East India Company in 1791. The</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
flock here. A large number of people come to see the deities every day, and the daily puja is conducted by a pandit.	modern look of the temple of Janaki. The other temples of Hanuman, Mahadeva, and Ganesa are quite modern and do not claim any antiquity. The income of the temple is very large, being mainly derived from the offerings of pilgrims, a large number of whom gather here every year. The Mahant has to look after the preservation of the temple, for which he enjoys the taluka of Sitamarhi, bounded on the north by mauza Bhahadeopur, on the west by Punomer, on the south by Khanka, and on the east by the stream known as Lakshmanji or Lakshmana Debi.		
Sheo Sharan Bhasti and Rajni-da Bhasti.	Good	ii b	See pages 29-30 of Vol. XVI of the Archaeological Survey Reports. Also page 68 of Hunter's Statistical Account of the Tirhut district.
Used as the residence of the Manager of the Singhia Indigo Factory.	In good condition	ii b	See page 73 of Hunter's Statistical Account of the Tirhut district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				property was in that year put up for sale by order of the Hon'ble Isaac Iitzsingh, member of the supreme council of Batavia and Director at Hooghly (Chinsurah), and of Antoine de Maffe and John George Van Ambungla, members of the hon'ble court of judicature, Hooghly, and was bought by a Bengali merchant, Jagannáth Sarcár for Rs. 100. The auction took place on 29th July 1791 and the deed of sale bears dated 29th October 1791. Babu Jagannáth Sarcár sold it in 1795 to Mr. John Collis for Rs. 435, and in 1801 it changed hands again, passing to Mr. James Nasmyth for Rs. 750. In the old records it is constantly referred to and care for its preservation doubtless induced Government to go to some expense for the maintenance of the Gandak embankment.

(7) DÁRBHÁNGA

172	Dárbhánga	Bindras	... Rájá Bull's fort	This fort is situated about 16 miles north west of Madubani near the district road to Lankaba. Only the ramparts are standing, but these are in good repair. The walls enclose a rectangle about 500 by 300 yards in length and are about 10 feet in height. The remains of round towers about 40 feet in height are standing at each of the four corners. The interior of the fort is overgrown with jungle and is uninhabited except by a solitary Bairagi who keeps the shrine of Rájá Bull, who is worshipped as a local divinity. No information can be collected from the people round as to who Rájá Bull was or when the fort was built. They say that Rájá Bull and his army still inhabit it, and in consequence of this they are afraid to bring it into cultivation, though they allow their cattle to graze there in the daytime. Nothing, however, would induce them to visit it at night. This popular superstition is doubtless the reason of the excellent state of preservation of the ramparts, as had it not been for this, the people could certainly have removed the bricks of which it is composed. These bricks are well burnt and large, being about 11 inches in length. A former subdivisional officer while carrying out some excavations in the fort was attacked by fever and had to give up the work. This circumstance has greatly strengthened the superstition with regard to the sacredness of the fort, as the people believe that Rájá Bull himself sent the fever. The country round is dotted with mounds in which bricks similar to those in the fort are found. These were probably constructed at the same time as the fort, to serve as outposts.
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

DISTRICT.

.....	The ramparts are in an excellent state of preservation.	iii	
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7. BHÁGALPUR

CLASSIFI

[See Government of India, Home Department

- I.—Those monuments which, from their present condition and historical or
 II.—Those monuments which it is now only possible or desirable to save
 the exclusion of water from the walls, and the like.
 III.—Those monuments which, from their advanced stage of decay or
 I (a) and II (a).—Monuments in the possession or charge of Govern
 of conservation.
 I (b) and II (b).—Monuments in the possession or charge of private

(1) MONGHYR

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Monghyr ...	Monghyr ...	Fort ...	The fort is built of stone with bastions and gates in the usual Muhammadan style. On the northern gate, near the Railway Station, are several carved stones, belonging to an ancient temple. At the Kastaharan ghât are some old sculptures and an inscription in old Devanâgarî two lines and a half long on the side wall of the flight of steps. Here is also a covered ghât, accessible through a gate, for the females of the Muhammadan Governor. Several old dargâs and masjids, inside and outside of the fort, have been utilized as dwelling-houses, and are in good order. A few have inscriptions. There are also dargâs inside the compounds of many of the dwelling-houses.
2	Ditto ...	H á s a n p u r , Jayanagar.	Fort ruins ...	There was a fort on Hâsanpur Hill, said to have been built by Râjâ Indra Dyumna, the last Hindu king, where he buried his treasure. Remnants of ancient buildings composed of bricks and stone were also found there. But no ruined buildings nor structures of antiquity, nor inscriptions on stones are now to be seen on the hill. In the vicinity of the hill there are foundations of walls of ancient brick buildings, cut stones, and various sorts of idols. There is a rock-cut inscription much defaced.
3	Ditto ...	Sitâkunda ...	Hot spring ...	A great place of pilgrimage and a place largely frequented for ablutions. There are a few old sculptures, chiefly broken, built into the walls of the fort. One or two pieces of late Gupta sculpture alone remain to mark the age of the original temples. The spring is enclosed by pucca walls and iron railings.
4	Ditto ...	Singi Rikhi Hill, thânâ Sûrajgarh.	Temple of Singi Rikhi.	This temple is situated on a high hill in the Kharakpur range, 20 miles to the south-west of Monghyr and ten miles to the west-north-west of Bhimbâd. The temple is fabled to be the site of the hermitage of Sriṅgî Rishi of the Râmâyana. It is visited by many Hindu pilgrims. It has a tank which never fails.

DIVISION.

CATION.

Resolution No. 3—168—83, dated 26th November 1883.]

archæological value, ought to be maintained in permanent good repair.
from further decay by such minor measures as the eradication of vegetation,

comparative unimportance, it is impossible or unnecessary to preserve—
ment, or in respect of which Government must undertake the cost of all measures

bodies or individuals.

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.			Classifi- cation.	REMARKS.
6	7			8	9
Municipality and Priests ...	.....			ib	See pages 44-5 of Vol. II of Martin's Eastern India. Also pages 15 to 18 of Vol. XV and Appendix of the Archæological Survey Reports. Also pages 62 to 69 of Hunter's Statistical Account of the Monghyr district. The town was visited by Mrs. Parkes on 29th October 1836. See page 69 of Vol. II of her travels.
The hill lies in the zamindari of Babu Rám Singh and others of Hásanpur.	Neglected	...	...	ii b	See page 23 of Vol. II of Martin's Eastern India. Also pages 159-60 of Vol. III and pages 117-18 of Vol. XV of the Archæological Survey Reports. There are photographs of some of these sculptures in the Indian Museum, Calcutta.
In the custody of the Bráhmans of Sítákunda, who generally term themselves Pán-dás.	Well cared for	...	...	ib	See pages 69 and 70 of Vol. II of Mrs. Parkes' travels. Also pages 42-43 of Vol. II of Martin's Eastern India.
In the custody of Bráhmans ...	Neglected	...	...	ib	See pages 19 and 20 of Vol. XV of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
5	Monghyr ...	Rishi Kuṇḍa ...	Hot spring ...	This is about a mile south from Bhurka and at the foot of the hill. It has been made a place of worship, and a reservoir has been built to collect water.
6	Ditto ...	Katihar, tháná Súrajgarh.	Gaurísáñkar temple.	The temple was erected in the last century by Mano Rám Mahajan of Katihar. A fair is held here twice a year, viz., in the months of January and October, which is attended by large numbers of people.
7	Ditto ...	Monkey Island, tháná Bariálpur.	Temple of Jaya Mañgalá.	There is no special tradition regarding it. It is dedicated to the goddess Jaya Mañgalá, who is the same as Durgá or Bhavání. In 1894 Noonos Babu of Shakarpura repaired the shrine and built a small pucca house for pilgrims. The shrine is a small square edifice about 15' x 15' with a semi-domed roof. There is a low door in the front, which when opened, discloses a painted figure of the goddess in a niche in the wall opposite. The building is reputed to be very ancient and is of some sanctity, pilgrims coming to it from other districts. The great festival is the Durgá Pújá. The temple is situated on an island in the Kabar Tal commonly known as Monkey Island. There are no other buildings on the island, which is all overgrown with jungle and traversed only by rough paths. The island seems at one time to have been fortified and there are traces remaining of brick walls.
8	Ditto ...	Lakshmi/sarái ...	Ruins of Stúpa	<p>The remains of a stúpa explored by General Cunningham. Numerous very fine pieces of sculpture exist here, and extensive mounds on both sides of the river. A large collection of statues for the Indian Museum was made by Babu P. C. Mukherji in 1893.</p> <p>There are a number of sculptures lying here and there on the banks of an old tank. Three of the best were taken away in 1893 by Babu P. C. Mukherji and made over to the Indian Museum. There are at present: 1 image of Gaṇeśa, 3 of Mahádeva, 1 of Vishnu, 1 of Gaurísáñkar and 3 of Jagadambá. There are also a few small sculptured images of different Hindu deities. The marks of vermilion on them show that they are worshipped by the people of the neighbourhood. There were formerly temples which are now in ruins.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Brahmans ... ..	.....	ib	See page 198 of Vol. II of Martin's Eastern India.
Sirajpuri Goshai is now in charge of the temple. It is in use.	The Ganges has now encroached to within 22 feet of the temple, and stones should be thrown along the slope to prevent further erosion. There was a ghāt consisting of 26 steps leading to the river near the temple. Of these, only 8 steps remain, 2 having been washed away in 1894, and 16 in June 1895. Part of the side wall of the ghāt is under- mined. The temple is not damaged yet, but as the river has cut into the bank 16 feet in one year, it may probably be in danger shortly.	ii b	
In the custody of the family of hereditary Pāṇḍās.	The shrine is in good repair ...	ii b	
Unknown	In ruins	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			Tomb of Mukdom Sáheb.	<p>There are at present four pieces of stone in the dargá. On two of them which are now used as door-posts of Mukdom Sáheb's dargá, there are figures of Hindu deities, and on the other two pieces which are kept inside the dargá there are inscriptions in Arabic. The inscriptions are given below with a translation of one of them in English. There were other fine specimens of sculpture, many of which have been taken away by the people of the neighbourhood for the purpose of worshipping them. The dargá is enclosed by brick walls.</p> <p>وقف لنا هذا مسجد الجامع في عهد الدولة السلطان المعظم مالك الامم مولی ملوك الترك والعجم صاحب الفاج والحجيم ركن الدنيا والدين ابقی الله دولته ابن السلطان بن السلطان بن السلطان بجمع خليفة الله ناصر امير المؤمنين ونوبت الخان الاعظم خاقان المعظم اخنيسار الحق والدين خان خان الشرف والصين سكندر الثاني اليبلكين السلطان خلد الله</p> <p>مر مكری</p> <p>دولته و هذا حرة في الغرة من الحرم سنة سبع و سبعين وست مائة *</p> <p>† اصل مطلب اسكانه في كه يه مسجد جامع تيار هوتی اور وقف هوتی هم لوگ مومنین پر زمانه سلطنت میں رکن الدین بادشاہ ابن بادشاہ ابن بادشاہ ترک و عجم کے اور زمانه میں بادشاہ بزرگ ترکستان اختیار الدین کے اور زمانه میں بادشاہ ضیاء الدین کے یعنی یہ مسجد تین بادشاہ کے زمانه میں وقف هوتی اور یہ عبارت لکھی گئی سنہ ۶۷۷ ہجری میں *</p> <p>مر مکری و فی عصر المنصور الغازی ضیاء الدولة والدين لازالت و ادام الله دولته *</p> <p>† TRANSLATION.</p> <p>This Jámá Masjid was built and dedicated to us Musulmans, in the time of Sultán Ruknuddín, son of the succeeding Emperor of the Turks and Ajam* (country of the Barbarians), and in the time of the respected Emperor of Turkestan (Turkey) Akhtiaruddín and in the time of the Emperor Ziauddín, i.e., this mosque was dedicated in the time of three emperors, and the inscription was written in 677 Hijri, in the time of victorious Gázi Ziauddín. God preserve his state and wealth.</p> <p>* Ajam.—All countries except their own are called by the Arabians "Ajam," just as the Romans called the other nations of the world 'Barbarians.'</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
The darga is in charge of a Muhammadan named Tajali, and is used by the Muhammadans as a place of worship.	The necessary repairs are made by Tajali and others.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
9	Monghyr ...	Rajaona, tháná Lakshmisarái.	Pillars ...	<p>The finest sculptures in the whole of Bihár not yet seized and carried off to temples and museums are to be found here, as well as beautiful specimens of pillars elaborately sculptured. There are still some stone idols also here, but one was taken by a Márwári to Lakshmisarái Old Bazar and there enshrined. There are extensive mounds from Raghogarh to Balgudar. The sculptured pillars are of the 7th or 8th century, A.D. and are ornamented with bas reliefs and inscriptions which General Cunningham calls "flourished letters." They were in use all over Northern India during those centuries.</p> <p>Babu P. C. Mukherji made a large collection of relics here including the sculptured pillars and statues of Kálí and Padmapáni.</p>
10	Ditto ...	Sikpura ...	Tomb ...	<p>There is one very famous dargá which ought to be kept in repair by the officiating Khadims. There is some small income from lands attached to the dargá.</p>
11	Ditto ...	Vicinity of Sikpura.	Mathokar tank	<p>Two fine tanks and some minor remains in the vicinity of Sikpura, within a radius of six miles, are well worthy of preservation. The Mathokar tank lies at a distance of two miles from Sikpura on the west.</p> <p>Near a place called Puchua, about three miles to the east of Sikpura, there is an artificial pass about 100 cubits long over a hill. It is said to have been cut by a Mahomedan Pádshá of ancient times who had his palace to the south of the hill. A <i>goyálini</i> (milkmaid) who used to come daily to supply milk at the palace from some village to the north had to make a long detour round the hill, and to make an easy passage for her, the pádshá cut this pass. This tradition is retained in the name of the pass, "Goyálin Kham." There is an inscription on a rock near the pass which archæologists have hitherto failed to read.</p> <p>On the north side of the hill are some very old Muhammadan tombs; these are said to contain the bodies of the 18 sons of an ancient Muhammadan saint called Makhdoom Devaz Manaria. All the 18 sons are said to have been born together.</p>
12	Ditto ...	Káwá Kol Hills	Temples ...	<p>These are temples of no great age, but they are built on and incorporate parts of old Jain temples.</p>
13	Ditto ...	Nongarh, tháná Sikandra.	Stûpa ...	<p>Situated 10 miles south-east of the Lakhisarai railway station. The stûpa and the red stone statue found in it are of great interest. On the east of the stûpa are the remains of, presumably, monasteries, which have been eaten away by the river Keul. A few fragments of sculpture are in the village. There are also some stone statues and idols, relics of Buddhist and Hindu periods.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Not in the custody of any person. The lands on which they are lying now belong to one Guru Dayál of Rajaona.	The sculptures are lying uncared for. Extensive and careful exploration is desirable and what is found should be preserved.	ii/b	See pages 151-156 of Vol. III of the Archaeological Survey Reports. For inscription on large inscribed figure of Buddha, see Plate XLV of the same volume. There are photographs of the sculptures, pillars, and of the statue of Buddha in the Indian Museum, Calcutta.
Khadims ...	In good condition ...	ib	
Excepting some dargahs none of the remains and monuments are in any person's custody.	Some are abandoned or neglected.	ii/b	See page 116 of Vol. VIII and pages 12-13 of Vol. XV of the Archaeological Survey Reports.
Jain priests ...	Some are abandoned or neglected.	ib	
Mohants of Nongarh ...	In good condition. Lately repaired.	ii/b	See pages 118-26 of Vol. III of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
14	Monghyr ...	Sikandra ...	Tomb of Shah Muzuffar.	<p>The dargá occupies the site of an old stúpa ... It is reported that Shah Muzuffar, King of Balkh in Turkestan, abandoned his kingdom and turned a fakir. He came to India and went to Bihár which is the place of Muhummadan saints, and there he became a disciple of Shah Mukdoom Sharfuddin. He was ordered by the saint to go to Sikandra, where a demon used to trouble the people by eating a person daily. He came to the place and after subduing the demon, performed a Muhummadan ceremony called a "chilla." In performing a chilla one has to remain in a hidden place for 40 days solely in devotion. There is no tomb at the Sikandra darga, but this is the place where Shah Muzuffar performed his chilla, and it is said that after performing the chilla, he returned to Bihár, and the place since then is called dargá. The dargá is an area of 15 cubits by 13 cubits enclosed with walls on four sides, having a small mosque within it.</p> <p>A fakir of the locality is the majahir of the dargá and looks after it. People go there generally on Thursdays to sacrifice goats and offer sweetmeats. The majahir of the dargá is also paid something for performing such sacrifices for them.</p>
15	Ditto ...	Inpey near Jamui	Fort ruins ...	<p>An extensive fort with brick ramparts each side about a mile in length. Within is situated the village of Inpey and a large portion of the land has been cultivated. The fort is said to have been built by an ancient Hindu Rájá Indra Dyumna, by name, but no inscription has been found anywhere in the remains of the fort to support this tradition.</p>
16	Ditto ...	Ditto ..	Ruins of stúpa	<p>This stúpa measures 125 feet in diameter at base by 35 feet in height and must be very old, for, although the base now is necessarily broader from the accumulation of <i>debris</i> than it was, yet as the diameter of the mound at a height of 20 feet from the base is only 65 feet, much of the 125 feet (the present diameter of the base), must be formed of disintegrated portions falling from the superstructure. The present height of the mound is 35 feet.</p>
17	Ditto ...	Naulakhagarh, thana Jamui.	Fort ruins ...	<p>An ordinary square fort with rubble stone walls and an arched entrance. There are four gates, four sides flanked by bastions on the outside with staircases inside. The corners have also bastions. Naulakhagarh is an ancient fort, situated about 5 miles south of the police-station Jamui. It is said to have been built by Sher Shah 500 years ago. The fort is so ancient that people of the locality can hardly tell anything more about it. It is reported that the height of the wall is nearly 25 cubits and its thickness is nearly 8 cubits.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In the zamindari of Khájá Gowhur Ali Khán, but he does not do anything for its repairs.	.....	ii <i>b</i>	
Mahárájá of Gidhour ...	In a dilapidated condition ...	ii <i>b</i>	See page 51 of Vol. II of Martin's Eastern India. See also page 162 of Vol. III of the Archæological Survey Reports.
Ditto ...	Neglected ...	ii <i>b</i>	See page 120 of Vol. VIII of the Archæological Survey Reports, and for plan, see Plate IV of the same volume. There are photographs of various objects in the Indian Museum, Calcutta.
In the zamindari of the Mahárájá of Gidhour, who has done nothing in the way of repairing it for preservation.	In a dilapidated condition, but the walls still stand intact and are apparently strong.	ii <i>b</i>	See pages 120-23 of Vol. VIII of the Archæological Survey Reports.

(1) MONGHYR

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
18	Monghyr ...	Simuria ...	Mahádeva Simuria temple.	<p>There is here a group of temples, both large and small, enclosed in a rectangular compound. They exhibit interesting features of architecture and sculpture.</p> <p>These temples are situated towards the north, close to the public road which runs from Jamui to Sikandra, at a distance of 7 miles west from Jamui Police Station. They are surrounded on three sides by water. The south side is the frontage and entrance to the temples. There are six temples altogether. The biggest of all, which is supposed to be the original, is said to have been 500 years old. The others are reported to have been built more than 100 years ago by the ancestor of the Maharaja of Gidhour. There is a tradition about the original temple. A Rájá named Poran Mull, an ancestor of the Mahárájá, used to live at Luchooar, which was then the abode of the family, 5 miles west from the village Mahádeva Simuria. He was a pious devotee of the god Mahádeva, and daily used to ride out to Baijnáth (Deoghur) to perform the Pújá. On account of his pure devotion he was directed in a dream to build a new temple at the village Simuria, and save himself the trouble of going every day to Baijnáth. Thus a temple was built there by the Rájá, which is called <i>Dhaneśvárnáth</i> or Mahádeva Simuria.</p>

(2) BHÁGALPUR

19	Bhágapur...	Sultángañj ...	Monasteries ...	There are extensive remains of Buddhist monasteries just close to and north of the railway station, whence some years ago, a number of figures were exhumed among them, a fine inscribed statue in bronze of colossal size.
20	Ditto ...	Ditto ...	Stúpa ...	This is a fine old stúpa attached to the monasteries on the east side. It is well worthy of permanent and thorough repair and preservation. It was covered with fine plaster panels and figures.
21	Ditto ...	Ditto ...	Mosque ...	This is a masjid built on an old Hindu site, on the rocky promontory of Baiskaran. It is in the Bengal Páthán style.
22	Ditto ...	Jungira, Sultángañj.	Temple of Jahnumuni.	The temple of Jahnumuni is on the highest point of a rocky island in the Ganges. There are two others below. These are not in good condition, the one at the middle height being half fallen. Jehangira is a famous place of pilgrimage. There are some Buddhist figures, and a bas relief of eight Bhairavas are in the uppermost temple.

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
During the <i>Sivardtri</i> festival, which takes place on 14th or 15th Phalgun, men residing at a distance of 40 miles or so come here to pour water on the image of <i>Siva</i> . The temples are kept in repair by the Máhárajá of Gidhour, in whose zamindari they are situated.	In good condition ...	ii <i>b</i>	

DISTRICT.

Thákurs of Bárwári ...	In ruins and dug up ...	ii <i>b</i>	See pages 24 to 31 of Vol. XV of the Archæological Survey Reports.
Ditto ...	In ruins. Past all repairs ...	ii <i>b</i>	Ditto ditto.
Mollás. Used as a place of worship.	In fair order ...	i <i>b</i>	
In use and in the custody of Bráhmans.	In good order ...	i <i>b</i>	See pages 20 to 24 of Vol. XV of the Archæological Survey Reports, and for view of temple, see Plates VIII and IX of the same volume. There are five photographs of the temple and of the sculptures in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
23	Bhágálpur...	Jungira ...	Rock sculptures	These sculptures are carved on the boulders of the rocky island and the promontory. They consist of Náráyana reclining on Vásuki serpent, Gangá, Vishnu, Súrya, Gaurísāñkar, Buddha, and Tírthañkar, and others. These are carved in series and in niches of different forms. They deserve careful preservation.
24	Ditto ...	Khañjarpur ...	Mosque of Rahman Ali.	This mosque was built by Rahman Ali ...
25	Ditto ...	Bhágálpur ...	Mausoleum of Ibráhim Hussein Khán.	This is a very pretty monument, built about 200 years ago by one Ibráhim Hussein Khán. It was repaired in 1845 by the Magistrate of Bhágálpur.
26	Ditto ...	Bhágálpur Mahallá Kabarpur.	Jain temples...	One of these is a fine large temple, about 200 years old
27	Ditto ...	Bhagalpur Mulhallas Mulnachuck and Khalifabagh.	Mosques ...	These are about 200 and 150 years old, respectively
28	Ditto ...	Barari, near Babupur.	Ditto ...	One of these was built by Mir Ashrut Ali ...
29	Ditto ...	Ditto ...	Caves ...	There are two caves near Barari, which are noticed in the Journal of the Asiatic Society. They have yielded coins, but have not yet been fully explored. There are small buildings near their mouths. They deserve conservation. They are on the river bank. The eastern cave, which faces the west, is a rather square chamber, domed and having a central column. The western cave, which faces north, is an extensive group of subterranean chambers penetrating the earth a very long way, on both sides of the semicircular verandah, which has a column to support the half dome. Both of them had gates built up which are now fallen, and so rain water penetrates and damages the caves.
30	Ditto ...	Pátharghátá ...	Rock sculpture	On the banks of the river. The rock sculptures are very old, dating prior to the 7th or 8th century A.D. They are known as <i>chaurast muni</i> (84 saints), and represent scenes from the life of Krishna and others. These bas reliefs are cut on the northern (or river side) face of the hill.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In the possession of Babu Sardhari Lal.	Many of the relics, figures and statues have deteriorated from exposure to the weather and the peeling of the stone. If there be any approved remedial application for this, it would be desirable to use it here on some of the figures which are well worth preservation.	ii b	
In use	It is now repaired by subscription	ii b	
Under the care of Rai Súrya Náráyan Singh Bahádur.	In good condition ...	ii b	
One temple belongs to Babu Baluk Chánd of Sáraṇ, and another to Babu Chuni Lal of Calcutta.	Taken good care of by the agents of the individuals named in column 6.	ii b	
They are used as places of worship. In custody of Mollás.	In good condition	ib	
Leakut Hosain, son of the founder, is in possession of one, and the other is maintained by Khuosa Mir Sikari.	One is in good condition, and the other requires repairs.	ii b	
In the possession of the zamindar of Barari. A fakir lives in the second cave.	Neglected. Rain-water defaces and damages the caves, to prevent which the gates should be repaired and roofed. It might be desirable to make a permanent entrance to the two caves.	ii b	
No owner	In good condition ...	ii a	See pages 64-65 of Vol. II of Martin's Eastern India. See pages 36-37 of Vol. XV of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
31	Bhágapur...	Pátharghátá ...	Bateśvar cave	There are five caves on the northern face of the hill. The Bateśvar cave has a small shrine with a verandah, on the two sides of which are two niches. Here are some old images, and here Babu P. C. Mukherji discovered several relics in bronze and silver, which he secured for the Indian Museum. Of these, a lotus of extraordinary workmanship shows delicate figures on the eight threefold petals, and in the centre and below. Another is a four-faced and twelve-armed Bhairava standing on two prostrate figures. On the east of the Bateśvar temple, and below the <i>chaurasí muni</i> , are two caves, of which the eastern one is fallen, and shows minute carvings in the existing portion of the roof, which was divided into compartments. On the west of the Bateśvar are one cell (now gone) and a large cave in three compartments.
32	Ditto ...	Ditto ...	Statue of Várá-hí. Temple	There are several statues of Súrya, Váráhi, Gauri-Sañkar at Bateśvar temple, and a fine figure of Gañgá (river Ganges deified) on the site of the Bhagavatí temple. There is also an old temple in ruins just on the rocky promontory; it is overgrown by a venerable tree. Behind it is a platform, on which is collected a number of statues, Buddhistic and Bráhmānical. At Anti Chak are extensive ruins, where relics are discovered every year. The images at the Bateśvar temple and the hill house at Kahalgāon and Ghogá were taken from here. Rájá Gurh Mardan was traditionally believed to be the king of this place, which was his capital, having fifty-two streets and fifty-three bazars. Dharar, a very big mound in the centre of a square brick fort, was his palace. It is situated about a mile south of Pátharghátá, and is worth excavation.
33	Ditto ...	Pirpainti ...	Tomb ...	No record of date, but it is evidently old and probably dates from the reign of Aurangzeb.
34	Ditto ...	Ditto ...	Tomb of Pír Syud Shah Kamal.	A. Nat Rájá used to live a religious life here, whom Pír Syud Shah Kamal killed. The mosque, grave, and mádrásá of the pír are close by.
35	Ditto ...	Karangarh ...	Fort ruins ...	This is undoubtedly a very ancient fort, and stands on the site of old Champánagar. Several bastions and the ditch on the west can be made out, and Mr. Beglar strongly recommends a careful examination and conservation of what is one of the historical and famous pre-Buddhist forts in Bengal. On the west of the fort are Jaina and Mahádeva temples, both containing old sculptures.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.			Classifi- cation.	REMARKS.
6	7			8	9
Priests 	Neglected and decaying ...			ib	
Do. ... ...	.....			ib	
It is in possession of Akbar Khán, Imám Khán, Nawroz Khán and Amir Khán.	In good condition, but the masjid below is in ruins.			ii b	See pages 65-76 of Vol. II of Martin's Eastern India.
Ditto ditto ...	In good order 			ii b	
Government 	Neglected. It contains nothing of known historical interest above ground, but may be reserved as a field for explora- tion; as such it should not be lost sight of.			ia	See page 83 of Hunter's Statis- tical Account of the Bhagal- pur district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
36	Bhágapur...	Kherhi Hill ...	Fort ruins ...	<p>There are here remains of brick houses, and several small tanks, attributed to Sasangka Raja, the last chief of the Kshetauries. The eastern ascent to the hill fort is a road, paved with flags, which where steep, form a kind of stair. Some flags show short inscriptions in <i>shell</i> characters. On the top, the road divides into two branches, one going south to the second stage of the hill, and the other runs north, leading to a brick chamber, now destroyed; in which the Rájá used to enjoy fresh air. On the left is a very large well, about 16 feet in diameter, and lined with large bricks.</p> <p>On the second stage of the hill is the ruin of the Rájá's palace, on the north of which was a temple; the linga still exists. This small citadel consists of two parts. On the eastern slope of it are several carved stones that probably belonged to the Mahádeva temple. On the third summit, overlooking the lower and southern end of the ridge, was a small brick chamber called the Queen's apartment with one door towards the north-east and no window.</p>
37	Ditto ...	Bangaon and Karma.	Sikargarhs ...	<p>These buildings are said to have been built by Shah Sujá, a brother of the Emperor Aurangzeb, about 260 years ago. There is nothing left, but the site of the Bangaon Sikargarh, which is cultivated. The other is a pukka building like a mosque.</p>
38	Ditto ...	Sirheśvar ...	Temple ...	<p>The temple was built about 100 years ago by one Hari Chánd Chaudhuri, a Kalwá who used to deal in timber.</p>
39	Ditto ...	Jethur Hill ...	Ditto ...	<p>There is a temple here enshrining sculptures of interest and kept up by attendant Pájári Bráhmans.</p>
40	Ditto ...	Pipra ...	Ditto ...	<p>Temple kept up by the zamindar of Pipra. The temple is of interest.</p>
41	Ditto ...	Pipra Náth ...	Ditto ...	<p>Temple kept up by Rájás and Bráhmans. The temple is of interest.</p>
42	Ditto ...	Brindában ...	Sculptures ...	<p>Some good sculptures but of no great interest ...</p>
43	Ditto ...	Makhdumpur ...	Mosque of Jadul Khán.	<p>There is a mosque called Jadul Khán's way to virtue</p>
44	Ditto ...	Colgong ...	Tomb of Hazi Karman.	<p>Is a darga of one Hazi Karman; since his death his wife, Rahimi, looks after it, and takes offerings, &c.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
The rock is in possession of Ray Banaily.	In ruins. The well is dried up...	ii b	See pages 57-59 and Plate IV of Vol. II of Martin's Eastern India.
The first belongs to Braja Mohan Thakur, and the second to the Barkope estate in Godda. It is like a mosque. It is no longer used for prayers being mostly roofless.	In ruins ...	ii b	
Bráhmans ...	Kept up ...	i b	
The temple is in possession of Babu Nanda Lal Chaudhuri of Khurhara.	It is in good condition and repaired as occasion requires. There is an inscription on a stone outside the temple on which the figure of Mahádeva stands, which is said to have been found under water in the Purwáná river some 50 or 60 years ago.	ii b	
Bráhmans ...	In fair condition ...	i b	
Bráhmans ...	In good condition ...	ii b	
Belongs to Lachhmípur Estate	Not kept in good condition ...	ii b	
The Muhammadans gather in it on Id days.	It is in fair condition, though not properly looked after.	iii	
In the custody of Mossamat Rahimi.	In good condition ...	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
45	Bhágálpur...	Colgong ...	Temple ...	The only rock temple in Bengal. It is cut out of a rock in the river. Several fine specimens of sculpture were collected by Mr. Barnes and placed in his house on the hill to the north of the Railway Station. Some have disappeared, but several still exist. The property has now passed into the hands of a native zamindar, and the sculptures are being neglected. The owner may be induced to let Government have them, when some of them should be placed in the Indian Museum.
46	Ditto ...	Ditto ...	Tomb of Shah Kowbari Sáheb.	This is the darga of Shah Kowbari Sáheb ...
47	Ditto ...	Amarpur ...	Fort ruins ...	This appears to have been a large fort enclosing a citadel. Nothing exists now except a few tanks and mounds marking the lines of the walls and of the temple.
48	Ditto ...	Near Amarpur...	Tombs ...	There are here 40 tombs and a temple ...
49	Ditto ...	Kailás Pahari on the Barua river.	Rock sculpture	There is no temple here, but only a steep rock covered with carved stones.
50	Ditto ...	Baráśí, (within the Barúka sub-division).	Temple ...	This temple was built in 1720 A.D. ...
51	Ditto ...	Mandar Hill, (two or three miles from Baráśí.)	Jain temple ...	This is a Jain temple, built of stone and mortar. It is evidently of no antiquity; its date is not known.
52	Ditto ...	Ditto ...	Temples ... Pápaháriní and Akáśa Gaṅgá tanks.	The mandar <i>māhātmya</i> , a portion of the <i>Skanda Purāṇa</i> , describes sacred places here. The oldest buildings are said to have been erected by Rájá Chhuttra Sen, of the Chól tribe, who lived before the time of the Muhammadans. These are the two temples on the top of the hill, a stair leading up to them; there are two inscriptions and some rude carving on the rock. Besides these remains on the hills, ruins attributed to the Chól Rájás, are scattered about its foot for about two miles in extent. The Pápaháriní tank is so called from a female goddess carved on a rock. The Akáśa gaṅgá is a rock-cut pool on the hill.

53	Púrniá ...	Dhamdaha ...	Temples ...	There were two temples here; one is a complete ruin, the other is in a dilapidated state, but is still used as a place of worship by Binod Jhá, great-grandson of Kissen Jhá, who is said to have built it about 200 years ago. It is a Sivalaya containing the Sivaliṅga. It is about 30 feet high.
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In good condition ...	.....	ia	See pages 34 to 36 of Vol. XV of the Archaeological Survey Reports and Plate XII of the same volume.
It was in the custody of Sheikh Chumroo of Boitumpur, but is now in his wife's possession, who takes the offerings.	In good condition. Close to it is a masjid of the same age as the darga, which is kept in repair by the people.	ii b	
In the custody of Babu Mansar Chaudhuri and others of Rámpur.	Ruined mounds. Exploration by trial trenches desirable.	ii b	
Unknown ...	The temple is reported to be repaired by the Police of Amarpur.	ii b	
In the zamindari of Daneth Raja.	Ruinous ...	ii b	
It is used as a place of worship and is in the custody of Bráhmans.	In good order ...	ib	
It is in the possession of Babu Kálí Prasád Singh of Sabalpur.	In a very bad state of repair ...	ii b	
Ditto ditto ...	Ditto ...	ii b	See pages 60-63 of Vol. II of Martin's Eastern India.

DISTRICT.

One is in ruins. The other is in the custody of Binod Jhá and is still used.	They are much dilapidated ...	ii b	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
54	Purnia ...	Darara ...	Fort ruins ...	The fort is called "Sikligarh" and is said to have been constructed by Daitya Hiranya Kasipu, father of Prahlad. It is situated about eleven miles due north of the Dhamdaha Police station and close to the east of the Nilkantha factory and is a square surrounded by an earthwork embankment. It covers 500 bighás of land, which is cultivated by Gopal Chaudhuri of Gángaili and Dula Panre of Buri Dhangatta.
55	Ditto ...	Deul ...	Tower ...	In the eastern part is a tower (Deul) of brick (Buddhist stúpa) 50 or 60 feet high, and 20 square, with a stair in the middle. It is said to have been built by a Varendra Bráhmaṇ, named Mahindra.
56	Ditto ...	Sikligarh ...	Fort ...	About four miles from Dhamdaha, on the east side of the Hiran river. The fort is square, about 700 yards each side. It was strengthened by double walls and ditches, and on each side was a gate, defended by large outworks. The inner rampart has been both high and thick; and inside are some heaps of bricks. About 400 yards from the north-west corner of the fort is a heap of bricks, which was most probably the site of a large temple. On its east side stands a stone pillar, about 9 feet high and 11 feet in circumference: it is known as Manikathum.
57	Ditto ...	Dimiya Majurnikhattá.	Fort ruins ...	The most remarkable antiquity here is the line of fortifications running through the north-west corner of the thana for about 20 miles; it is attributed to a Deva or Asura. It is a very high and broad rampart of earth with a ditch on its outside, commencing from a hill fort on the Tiljuga. The counterscarp is wide, but at intervals of a bow-shot has been strengthened by square projections reaching the edge of the ditch. The whole runs in an irregular and zig-zag direction. Towards the south the rampart and ditch diminish in dimensions.
58	Ditto ...	Samdadahar ...	Ditto ...	On the east side of the Majurnikhattá, "the excavation dug by hired men", about one mile and-a-half from the boundary of Nepal, is a ruin called Samdadahar, said to be the remains of the house of one of the four brothers of Karnadeva. It consists of a large heap of earth and bricks, about 380 feet from east to west which rises high at each end. In the western wing, a deep excavation has exposed a chamber, the wall of which, towards the centre, is entire, and contains a door of plain brickwork. At the end of the east wing is a small shed, containing some stones, which is called the seat of Karnadeva; south of the two wings are two tanks, which, with the intermediate space, were enclosed by a wall. On the north of the eastern tank, is a large heap of bricks, called the Katwali or guard, a long cavity, probably a canal, extends from the western tank.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In ruins 	ii a	
'.....	See page 52 of Vol. III of Martin's Eastern India.
.....	See pages 54-55 of Vol. III of above work.
.....	See page 56 of Vol. III of above work.
.....	See pages 56-57 of Vol. III of above work.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
59	Purnia ...	Karjain ...	Tanks ...	Five miles south-west from Samdadahar, and two miles west from the Majurnikhatta, there are several tanks of considerable extent, said to have been formed by the brick-makers. The space where the buildings stood, is 500 yards from east to west and 700 from north to south. The ditch of the town can be traced on the west side. It is ascribed to the family of Karnadeva.
60	Ditto ...	Dharhara ...	Forts ...	Nine miles west of Karjain there are two small forts with bastions at the corner and the middle. On the east of the village is another but small fort, south of which is a tank, at whose west end is a heap of bricks, which appears to have been a temple of Mahadeva. These are attributed to Karnadeva.
61	Ditto ...	Bahadurgañj ...	Fort ruins ...	About eight miles from Bahadurgañj, between the Kumal and Ratoya, stands the fort of Benu Raja, the brother of Sahasmal, who is worshipped in Arariya. The ruin consists of a rampart, about 600 yards square. Within are remains of buildings. Five miles south from Bahadurgañj is another ruin, called the house of Barjain, a brother of Benu and of Raja Sahasmal. The fourth brother, Bel Raja, had his residence about seven miles north-west of Bahadurgañj. These brothers were of the Domkata Brahmins, and are believed to have lived immediately after Virat Raja.
62	Ditto ...	Asurgarh ...	Do. ...	About four miles from Dulagañj the fort is of irregular form, and about 1,200 yards in circumference. On excavating a tank, the workmen found the ruins of many small chambers and halls filled with bricks. The Hindus occasionally make offerings to Asurdeva in a hollow place within the fort.

(4) MALDA

				<p>This district owes its historical importance to the fact of its containing the sites of Gaur and Peruah or Panduah, two successive capitals of Bengal. Both these cities are now almost levelled to the ground, and are overgrown with jungle, but the ruins that remain, reveal traces of their former magnificence.</p> <p>Gaur was the earlier of the two capitals, and in historical associations and size by far the more important. The time of its foundation is, however, uncertain. All that can be ascertained is that it was the metropolis of Bengal under its Hindu Kings, and that it was conquered in 1204 A.D. by the Muhammadans, who retained it as the chief seat of their power in Bengal for more than three centuries.</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	See page 57 of Vol. III of Martin's Eastern India.
.....	See pages 57-58 of Vol. III of above work.
.....	See page 62 of Vol. III of above work.
.....	See pages 63-64 of Vol. III of above work.

DISTRICT.

.....	<p>Sir William Hedges and party visited Gaur on the 16th May 1683. See extract in column 5 from his published diary on page 466 against item 73 in this district.</p> <p>Mrs. Fanny Parkes visited Gaur on the 7th December 1836. See extract in column 5 on page 466 from her pub- lished book against the same item.</p> <p>Babu Bholánáth Chandra also visited Gaur but in 1846 See Vol. I of his travels.</p>
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
63	Māldā	... Gaur	... Fort ruins ...	<p>When the Afghan Kings of Bengal established their independence, they transferred the seat of government to Peruah. To build the public structure of their new capital, they plundered not only every Hindu temple that could be removed, but demolished and took away the materials of every public monument, Muhammadan and Hindu alike, to be found in Gaur, to assist in erecting new structures in Peruah.</p> <p>Peruah was shortly after abandoned, and the royal residence was moved back to Gaur, which continued to be the capital of Bengal so long as its Kings retained their independence of Delhi.</p> <p>There is still a good deal of jungle covering the ruins of both Gaur and Panduah, but a little clearance will enable the mosques and other buildings to be viewed. The site of Gaur in places is well cultivated, and cultivation is extending every year.</p> <p>The fort was nearly one mile in length, and averaged from 600 to 800 yards in breadth; the base of the rampart which surrounded it, and which was faced with masonry, was 180 feet wide. This masonry has altogether fallen, but excavations in any part, lay the stones and brickwork bare. It is probable that the heights of this vast rampart were once topped with houses, but they are now overgrown with trees to such an extent that the jungle is scarcely penetrable.</p> <p>The northern entrance to the fort was called the Dākhlī or Selāmi gate. It was very substantially built of small red bricks and shows signs of having been highly ornamented with embossed bricks. The arch is of great height, and forms a corridor through the gateway of 112 feet in length. It is supposed to have been built by Barbak Shah in the fifteenth century.</p> <p>The eastern or Luca Chippi gate of the fort appears to have been built by Suja Shah when, long after the desertion of the city, he temporarily endeavoured to revive it. It is built of brick and stone and is the only ruin in Gaur showing any trace of plaster.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
			<p>See pages 68-80 of Vol. III of Martin's Eastern India. Also pages 39-94 of Vol. XV of the Archæological Survey Reports.</p> <p>Also pages 51 to 65 of Hunter's Statistical Account of the Malda district, as well as Ravenshaw's work entitled "Gaur; its ruins and inscriptions."</p>
No custodian and no use ...	Part of the arch has fallen down the end tower in the south-west corner has fallen down and is no longer visible. The building is decaying fast, owing to the vegetation growing on the top outside. Even now it looks a beautiful and imposing structure, though the top is covered with trees growing out of the roof and obscuring every object. The Collector considers this the most remarkable building in Gaur, next to the great golden mosque.	iii	
Ditto ditto ...	Too much decayed to admit of any renovation.	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
64	Máldá	Gaur	The great Sagar Dighí tank.	The southern or Kotwáli gate was a magnificent archway of 51 feet. Under the arch the passage is 17'4". The gateway forms a brick arch of 30 feet high and 16½ feet span. On either side are pierced round bastions with two rows of loopholes.
			Tomb and mosque of Mukhdám Shah Jalal.	This piece of artificial water is nearly one mile long by half a mile broad; the actual water measures 1,600 yards by 800 yards. Its length is from north to south, proving its Hindu origin. It had six ghats or landing places of masonry, each 60 yards in breadth, four of these faced each other on the east and west banks, and there were two on the north and south sides. These are now only distinguishable by the mass of bricks and stones accumulated over their ruins and by the more gradual slope of the banks towards the water's edge. This great work is said to have been commenced in the reign of Lachman Sen about A.H. 520 (1126 A.D.).
65	Do.	Do.	The small Sagar Dighí tank.	On the bank is a very conspicuous Muhammadan building, which is the tomb of Mukhdám Shah Jalal, a saint who is reputed to have possessed great influence during the reigns of the early Musalman Kings of Bengal. Near this tomb is a small mosque. Both these buildings are supported by an endowment and are tolerably well cared for.
66	Do.	Do.	The Khojeki (Eunuch's) or small golden mosque.	This lies north and south from the Kotwáli gate, and is within the ramparts. This fine piece of water, though not so large as its namesake in the northern division, averages 1,000 yards long by 400 broad, and is much more easy of approach. Its water is entirely free from weed, owing probably to the bottom of the tank having been laid down in sand. This reservoir was the main water-supply to the palace and fort, as is evident from the remains of several aqueducts.
				This mosque was constructed between A. H. 899-929 in the Páthán style. It is built of brick faced with stone. The building is a rectangular block 82 feet by 52½ feet and 20 feet high. The interior is 70' 4" by 40' 9" and is divided into three longitudinal aisles, with five arched doorways in front. The three middle ways of the nave are arches roofed with four flat segments of vaulting, meeting in the middle, the others being covered with ordinary domes.
				In 1882 Mr. Porch, the then Collector of Máldá, wrote:— "The moulding or ornament of the stone headpiece over the architrave of the main doorway below the inscription, consists of the bangle ornament moulding viz., the front of a bangle and the back of a bangle alternately—a woman's bangle. This mosque is called Khojeki masjid, the Eunuch's mosque, i.e., the mosque of the chief Chamberlain of the harem of King Husain Shah."

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
No custodian and no use ...	It has fallen into the last stage of decay; and the arch cannot much longer hold together; so much of it has fallen out, and the vegetation grows thickly in and about it.	iii	
No custodian. Being situated close to the English Bazar and Nawabganj road, travellers occasionally take rest within it.	Is not in good preservation, though the domes appear to be as yet uninjured, but trees are growing freely on the outside of the building. The walls are much dilapidated and are fast crumbling to ruin. The existing building, which stands almost on the very district road leading to Nawabganj from English Bazar, is in the opinion of the Collector, past all attempt at renovation.	iii	For plan see Plate XVI of Vol. XV of the Archaeological Survey Report. There are three photographs of the mosque in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
67	Máldá ...	Gaur ...	The Rájibí (or Tántipará) mosque.	This mosque is built in the Páthán style A. H. 885. It is a brick building containing two aisles divided by stone pillars down the middle. It is 78 feet by 31 feet inside and 91' x 44' outside with an octagonal tower at each corner. Walls 6½ feet thick with five arched openings in front and two at each end. Frontage divided into ornamental panels.
68	Do. ...	Do. ...	The Daras Bári mosque.	This mosque is a handsome building, constructed A. H. 884, in the Páthán style. It is built of brick, is in bad condition, most of the carving and sculptures, especially those from the interior, having been removed, but from what remains it would appear to be well up to the average merit of the buildings in this important group of Páthán architecture at Gaur. It derives its name from a college which stood near its site.
69	Do. ...	Do. ...	The Gunmant mosque.	This mosque is a large building constructed of brick faced with stone without inscription. There are no mouldings, nor anything characteristic now remaining. Gold ornaments and coins are said to have been found in a freshdug hole inside. There are some ornamental stones within the building. The jungle surrounding this mosque was cleared at Government cost in 1876.
70	Do. ...	Do. ...	The Chamkhan (or Chiká) mosque.	This is called the Chiká masjid from the bats which now fill it. It is situated near the palace, and is supposed to have been either a court-house or a prison. It is said to be very ancient, but bears no inscription. One of the finest and largest in Gaur.
71	Do. ...	Do. ...	Kadam Rasul mosque.	This is a small square mosque of brick, and has been attributed to Husain Shah, but according to the inscription, was built by his son Nazrat Shah in 937 Hijri, = 1530 A.D., in honour of the prophet's foot-print, which was preserved within. The carved brick front is in good repair, and is worthy of being kept entire. The inscription in front of the building is legible and well preserved. An inscription belonging to another building has been placed over the gateway. The total dimensions are 63 feet 3 inches by 49 feet 10 inches. Main chamber 25 feet 2 inches by 16 feet. Walls 5 feet thick; verandah on three sides 9 feet 2 inches wide. The building is in the Pathan style.

DISTRICT—*continued.*

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
No custodian and of no use ...	The arches have fallen down ...	iii	For plan see Plate XVI of Vol. XV of the Archaeological Survey Reports. There are three photographs of the mosque in the Indian Museum, Calcutta.
Ditto ditto ...	The building is too dilapidated to be repaired and the Collector does not suggest any repair or renovation. Only parts of the west wall would admit of repair.	iii	There are five photographs of the mosque in the Indian Museum Calcutta.
Ditto ditto ...	The domes to the north have all fallen in. It was nevertheless a very fine building and very substantially built. Portions of the building, the Collector thinks, might still be renovated, but he does not advise it on the ground of the great expense that would be necessary.	iii	
Ditto ditto ...	The arches have fallen down. The Collector found it impossible to explore it thoroughly on the occasion of his visit in June 1895, on account of the suffocating effluvium from the excrement of bats with which the floor was covered. He thinks the place well worth being cleaned and examined throughout, but he hesitates to advocate any measures for its restoration.	iii	
Khadims. The building has a small income from attached lands.	The prophet's footprint has been stolen and is no longer seen. The building is not in the best order and the Collector does not think it worthy of renovation.	ib	For plan of mosque, see Plate XIX of Vol. XV of the Archaeological Survey Reports. See also page 76 of Stewart's History of Bengal (Ed. 1847). There are two photographs of the mosque in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
72	Máldá ...	Gaur ...	The great golden (soná) mosque.	<p>This was built by Názzrat Shah in 932 Hijri, and is the remains of a fine stone building. A slate which formed part of the base of one of several carved arches is detached. Many of these arches have been entirely spoiled, but it is desirable that no injury should be done to those which remain. The jungle round this building was cleared by Government in 1875.</p> <p>The mosque is a massive rectangular building of brick faced with stone, 168 feet by 75 feet, with small towers at the corners. It is the largest building in Gaur and stands in a quadrangle about 200 feet square. Inside are three long aisles, divided by massive stone pillars, with a corridor running the whole length of the building. In front are 11 arched openings each measuring 5'11". There are also other openings at north and south ends. The building is roofed by 44 small hemispherical domes. Of the eleven domes still in existence, only one is in good order. There is very little carving left.</p>
73	Do. ...	Do. ...	The tower of Firoz Shah.	<p>This tower is built in the Pathan style. It was constructed in the 9th century H., and built as a <i>mazind</i> from which the muázzin sounded the <i>azan</i> or call to prayer. It is divided into 5 storeys, the basement being about 30 feet in diameter. From the foot of its entrance the tower rises in three 12-sided storeys, each angle of which is 4' 10" broad, giving a diameter of 19½'. These tiers are separated by bands of ornament. In the 4th and 5th storeys the tower becomes round and diminishes in thickness up to the top storey, which is an open chamber covered by a dome, now broken. The entire height of the building is about 84' and a spiral staircase inside leads to the upper chamber by 73 steps.</p> <p>A former Collector of the district (Mr. Samuella) recorded in manuscript that "Hedges, the Governor of Bengal, in 1683, visited English Bazar and Gaur and records the visit in his diary. He came up the Mahánanda from Lálgolá and anchored for the night at Baglaghatta, probably Balia-ghatta, at Rahanpur. He visited Gaur with two English ladies."</p> <p>"Fanny Parkes also visited Gaur. She was shown over by Mr. Chambers *** and she saw in the <i>minár</i> the names of Harwood 1771, S. Gray 1772, Creighton and others. She also found the initials M. V. 1683 and Mr. Beveridge supposes this was one of the ladies of Hedges' party. I have not seen the initials. M. V. myself, as I have only just heard of them, but it would be interesting to know if they exist still."</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
No custodian and no use. ...	Some of the arches of the east verandah are still standing, but the rest are a heap of ruins. The Collector and Deputy Collector Mr. Davidson, consider this mosque to be the most remarkable building in Gaur and think it a pity that it is past all renovation, so many of the domes have fallen in, the walls are crumbling down, and the massive and beautiful stones that formed part of the building have been removed for use in distant places, Pandua, Murshidabad and Calcutta.	iii	For plan see Plate XV of Vol. XV of the Archaeological Survey Reports. There are 2 photographs of the mosque in the Indian Museum, Calcutta.
Ditto ditto ...	The Collector reports that apparently there has been very little change in the building for the last 100 years. Perhaps some of the stones that formed the facing to the tower, for about a third of its height from the ground, have fallen out, but otherwise all the old accounts are quite applicable to the building in its present condition. The Collector and Mr. Davidson, think that this tower could very well be almost wholly repaired and renovated.	iii	See pages 658-659 of Vol. II (Ed. 1867) of Fergusson's History of Architecture for a wood cut of the tower. There are 2 photographs of this tower in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>Mr. Price, the present Collector, states:—"Mr. Davidson and myself detected the signature of Mr. Creighton; he had apparently visited the tower several times, in 1786, 1788, 1789, 1790, and 1791. We did not notice the other signatures nor the initials <i>M. V.</i> 1683. The letters of Mr. Creighton's name were but faintly discernible; the older letters had in all probability been obliterated by time."</p> <p>With reference to the foregoing the following extracts are given <i>in extenso</i> from the works cited:—</p> <p>1. Extract from pages 88-89, Vol. I, of book entitled "The Diary of William Hedges, Esq. (afterwards Sir William Hedges), during his Agency in Bengal, as well as on his voyage out and return overland," published in London in 1887 for the Hukluyt Society. "May 16 [1683]. I went to see y^e famous Ruins of a great City and Pallace of Gowre: 'tis about 12 miles distant from y^e English Factory towards Cusumbazar. We sett out at 5 o'clock in y^e morning and gott to y^e place by a quarter 8. We spent 3½ hours in seeing y^e ruines, especially of y^e Pallace, which has been (as appears by y^e gates of it yet standing), in my judgement, considerably bigger and more beautifull than the Grand Seignor's Seraglio at Constantinople, or any other Pallace that I have seen in Europe."</p> <p>"The building was chiefly of Brick; the arches of the Gates and many other places were of black marble, and other black hard stones to supply y^e want of it, which is exceeding rare and difficult to procure in this Kingdome, there being not so much as one stone so big as a man's fist to be seen in this country nearer than Rajmahal. At 12 o'clock we repaired to a garden within a mile of the Ruins, where we reposed ourselves and Servants till 5 at night, and then returned to y^e Factory, extremely well satisfied with our diversion. We were in all, besides myselfe and wife, Mr. Sam^l Hervy, Mr. Joseph Dodd, Mr. W^m Johnson, my Nephew, Robert Hedges, Mr. W^m Rushworth, and Mr. Wm Jolland."</p> <p>2. Extract from pages 92-93 of Vol. II of Mrs. Fanny Parkes' work entitled "Wanderings of a pilgrim in search of the picturesque, during four and twenty years in the East, with revelations of life in the Zenana," published in London by Pelham Richardson in 1850.</p> <p>"Proceeding about a mile distant from the above-mentioned mosque [the Golden Mosque] there is a large Obelisk, which stands alone, completely separate from any other building. It is supposed to have been erected for an observatory, or for the sake of calling the inhabitants to the performance of their daily devotions. It contains four stories,</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>with a staircase within. The first storey, about 12 feet from the ground, must be entered by a ladder. The wall is marked by many small windows placed over each other in a perpendicular line. The top is now completely open, but appears to have been formerly surmounted by a dome. On the wall within is discerned the vestiges of numerous former visitors and their initials cut in the stones, with the date annexed. Many of these names were identified, directing attention to the most ancient, to discover, if possible, how long this has been the resort of European visitors, we traced 'W. Harwood, April 17th, 1771'; 'G. Grey, 1772'; 'I Henchman'; 'G. W.'; 'H. C.'; and many others. Inspecting more narrowly the initials M. V., 1683, are deciphered. This was the remotest date ascertained: this reaches into the middle of the famous Aurangzebe's reign, and it may easily be supposed that the place had fallen into decay at least a hundred and eighty years, if not more. Who this European traveller could have been is a matter of conjecture, but it is agreed that he was some gentleman from Holland or Portugal. This date, if Gaur had fallen into decay previous to his visit, might ascertain the time of its having been abandoned."</p> <p>The above is from the account which Mr. Chambers gave Mrs. Parkes. See page 89 of the work cited.</p>
74	Máldá	Gaur	The Lattan (painted) mosque.	<p>This mosque was entirely built of coloured bricks, but has no inscription or record of date. The building even in its present state has a pleasing effect as a whole. It is a fine sample of its kind. Its style is Pathan. It was probably constructed A. H. 880. The building consists of a single chamber 34 feet square and a corridor in front 34 feet long x 11 feet wide. The walls are remarkably thick, the front and the back ones being 10 feet 7 inches in thickness and the others 8 feet 6 inches. The square chamber is reduced to an octagon by arches springing from stone pillars, and thence to the circular basement of the dome. It is profusely decorated with glazed tiles.</p>
75	Do.	Do.	Pillars	<p>The only remains of Chánd Sadágar's building consist of a large number of grey and black polished stone pillars.</p>
76	Do.	Do.	The Chamkatti mosque.	<p>There are variously coloured bricks in this old building, but they are likely to fall, as a tree has spread its roots among them. The jungle round this place was cleared by Government in 1876.</p>
77	Do.	Do.	Tomb of Mukhdum Akhi Sirajuddin.	<p>This tomb is situated at the north-west corner of the great Sagar Díghí tank, six miles from English Bazar. It is conspicuous for its two small but elegant niches. On the northern door of the outer wall is an inscription in Persian which is engraved on black hornblende.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
No custodian and no use ...	The arches of the side rooms have fallen down. Except for the vegetation growing on the top the building is not in very bad order. It is a few yards to the east of the English Bazar-Nawábgañj Road and affords shelter in wet weather to people passing by and to cattle.	iii	Not mentioned in Hunter's Statistical Account of the district. For plan see Plate XVIII of Vol. XV of the Archaeological Survey Reports. There are four photographs of the mosque in the Indian Museum, Calcutta.
Ditto ditto ...	A few stone pillars and slates remain.	iii	
Ditto ditto ...	The arches are falling down ...	iii	
No custodian, but in use. A mela is held here every year during the Id festival.	The building is in fair order, but all round is jungle and no village near it.	iii	For plan see Plate XVIII of Vol. XV of the Archaeological Survey Reports. There is a photograph of the mosque in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
78	Máldá ...	Gaur ...	Tomb of Fath Khán.	This Fath Khán was probably the King of Bengal who was slain by his Abyssinian guards A.D. 1487.
79	Do. ...	Díghí near Sadulapur.	Mausoleum of Peran Pír.	A great place of pilgrimage ...
80	Do. ...	Ditto ...	Jámá mosque	A great place of pilgrimage ...
81	Do. ...	Mahudipur near Gaur.	Dhán Chak mosque.	An old front of this mosque with 31 columns is now existing. The inner ornamentation comprises carved and coloured bricks. Large trees are growing out of it. Their tops were cut off at Government expense in 1876.
82	Do. ...	Ditto ...	Jámá mosque and tomb of Pír Niámutullá Wáli.	On the bank of a large tank ; there is also a small plain mosque and a fine domed building, raised as a tomb over the remains of a saint and endowed with land yielding Rs. 6,000 a year. Niámutullá Wáli was the pír or spiritual guide of Sujá Shah. He died in A.H. 1080 (1669 A.D). Both the mosque and the tomb are great places for pilgrimage. They are very common-looking.
<i>Peruah or Panđuá.</i>				
83	Do. ...	Peruah ...	Mosque (monument) of Mukhdum Shah Jalál.	This city is about 20 miles from Gaur and 6 from Máldá. It has no apparent advantages of site. It was not accessible by water, and was probably then, as now, surrounded by almost impenetrable jungle. It is in all respects less noteworthy than Gaur, though it contains some remarkable specimens of Muhammadan architecture. On approaching the ruins from the south of the city the first two objects which attract attention are the monuments of Makhdum Shah Jalál and his grandson, Kutab Shah, who were the two most distinguished religious personages under the early Muhammadan Kings of Bengal. Numerous pilgrims repair hither at all seasons and from all parts of Bengal. The mosque has some appearance of antiquity, but is spoiled by white-washing and tawdry ornaments inside. The monument consists of a small square area entered at the south-east corner. To the right of the door is a little chamber, in which the saint used to perform his devotions. On the west is a plain mosque, and the two remaining sides are occupied by a refectory and a tank. There is a window of carved stone and two handsomely carved stone pillars, and a fragment of a stone rail. Opposite is a brick dome with the tombs of three persons whose names are not known. The tomb of the saint is not here, but at Gaur.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In custody of the Mollá of the Mahudipur dargá.	In fair order ...	ii <i>b</i>	There is a photograph of the tomb in the Indian Museum, Calcutta.
Khádims ...	Well looked after ...	i <i>b</i>	
Ditto ...	Ditto ...	i <i>b</i>	
No custodian and no use ...	Junglo has grown all over it ...	iii	
Khádims ...	Well looked after ...	i <i>b</i>	
In custody of Khádims and in use. There is an endowment of 22,000 bighas of land.	Kept in good order. ...	i <i>b</i>	See pages 644 to 658 of Vol. II of Martin's Eastern India. Also pages 79-94 of Vol. XV of the Archaeological Survey Reports. As well as pages 59-64 of Hunter's Statistical Account of the Malda district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
84	Máldá ...	Peruah ...	Mosque and tomb of Kutub Shah.	This is built of brick with facings of stone, and there is a good deal of stone carving inside, including flowers in stonework. Over the gate is an inscription containing a passage from the Koran. The tomb of Kutub is covered with a canopy of white cotton cloth, and cloth of the same kind is laid over the grave.
85	Do. ...	Do. ...	Bridge ...	This bridge used to be spanned by wooden beams, but these have been removed, and it is now supported on iron girders. Under it are Hindu carvings of an elephant and god firmly cut into the walls, which are still visible.
86	Do. ...	Do. ...	Adinah mosque	This is by far the most celebrated building in this part of India. Though partly in ruins, it is yet the most remarkable example which exists of Páthán architecture. It is a quadrangular building, consisting chiefly of cloisters, which surround a central area of the same form. It extends nearly 500 feet from north to south and 300 feet from east to west. According to Mr. Fergusson, the ground plan and the dimensions are exactly similar to those of the great mosque at Damascus. The east side, through which the building is entered by an insignificant door, is 500 feet long and 38 feet wide between the walls. This space is subdivided by means of transverse brick walls and stone pillars into no less than 127 squares, each of which is covered by a small dome. The northern and southern sides are constructed on the same pattern, but being shorter contain only 39 domes each. The height of all three is about 20 feet, including a broad ornamented cornice; towards the quadrangle they open inwards with arches, which correspond to the squares. On the outside are many small windows, highly decorated with carved tiles disposed in arches. The western side of the building, that which faces towards Mecca, is composed of a central apartment, the mosque proper, and two wings. The nave is 64 feet from east to west, 32 feet from north to south, and 62 feet in height from the floor to the centre of the dome by which it is covered. It contains the usual niches on the western wall, towards which the worshippers turned their faces, and a pulpit. These are polished and highly carved. The southern wing is similar in design to the other sides of the building, and contains 90 domes. Its west front, however, is closed by a blank wall, in which are niches corresponding to the 15 rows of arches which here terminate the cloisters. In this wing the common people worshipped. The northern wing only differs in so far as it contains a raised platform for the royal worshippers. This platform, called the Badsháh-ká-takht, is supported upon thick columns, and elevated about eight feet from the floor. It is 40 feet wide and 80 feet long, and covered by domes of very little greater height than those over the rest

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In custody of Khádims and in use. There is an endowment of 6,000 bighas of land.	Kept in good order ...	ib	
District Board ...	In good order ...	ib	
No custodian and no use ...	This mosque has fallen into so great decay that it is past all renovation. All the domes of the building have fallen in except those over the Badsháh-ká-takht. The materials are as a rule lying <i>in situ</i> where they fell, massive stone blocks among them, to convey which away without water carriage was impracticable. No use can be made of them except to construct a new Adinah mosque on a much smaller scale, reproducing the original as closely as possible. It did not seem to the Collector and Deputy Collector that there would be any difficulty in doing this. It is the only way in which the beautiful stones and other materials could be utilized and the glory of the Adina mosque, which they consider by far the most remarkable ancient monument in the district, perpetuated.	iii	See page 649 and Plate IV of Vol. II of Martin's Eastern India. Also pages 92-93 of Vol. XV of the Archaeological Survey Reports. As well as pages 62-64 of Hunter's Statistical Account of the Malda district. For plan of mosque, see Plate XXV of Vol. XV of the Archaeological Survey Reports. There are 17 photographs of the mosque in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>of the building. The adjacent wall contains four niches and two doors, which are minutely carved and ornamented with passages from the Koran. These doors, through which is the only entrance to the platform, communicate directly with a chamber on the same level with the platform. The chamber is 38 feet square, and has been covered by nine domes of an even height with all the others. The outer front of the west side, though rendered irregular by the projection of the chamber, is the best preserved portion of the building, and has been the most highly ornamented. It bears an inscription which fixes the date of the erection of the building by Sikandar Shah at A.H. 707, or 1307 A.D. The stone-work, which is 11 feet high, is quite plain. The brickwork surmounting it, which raises the entire height to 23 feet 5 inches, is subdivided into minute portions and is most elaborately carved. The doors and windows on this side, which are of stone, are the parts which have been executed in the best taste. They are of very different styles, having apparently been taken from different Hindu buildings. The carvings of the human figure upon the materials have been carefully obliterated by Muhammadan masons, but yet traces of them can everywhere be detected on a close inspection. There is no calcareous marble anywhere in the building. The rougher parts are of granite, out of a single block, of which some of the pillars supporting the domes are hewn. The more polished parts are made of indurated potstone, impregnated with horn-blende. It is the great number of small domes which form the peculiar feature of the Pathan architecture of this period. The censer ornament whether ideally treated or otherwise enters largely into the decorative ornamentation of all the Pathan Indo-Saracenic ruins of Gaur, Peruah, and old Malda.</p>
87	Máldá ...	Peruah ...	Sátásgarh (fort)	<p>This is supposed to have been the palace of King Sikandar Shah. It is situated opposite the Adinah mosque, and is enveloped in dense jungle. About half way are the remains of an earthen rampart, which from the position of the ditch on the western side was probably a fortification to protect the palace. There is little to be seen beyond a large tank, on the banks of which are numerous small buildings, connected with each other, which have evidently been used as baths.</p>
88	Do. ...	Do. ...	The Eklakhi tomb.	<p>It is so called, as it is supposed to have cost a lakh of rupees. Though the materials are chiefly brick, it is the handsomest building in the place. It forms a square, with a frontage of 80 feet, roofed by a dome, with a small turret at each corner. The walls outwardly have been ornamented by carved tiles, and the dome within has been neatly plastered. It is lighted by three small doors, one on each side, and internally forms an octagon. Much of the ornamented brickwork has been carried off.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
No custodian and no use ...	The jungle covering the ruins, which are in the last stage of decay, is almost as dense as ever.	iii	
Ditto ditto ...	The carved tiles on the outer walls have all disappeared; there is no plaster visible in the dome within. There are four small doors on the four sides. The Collector and Deputy Collector were much struck with the imposing appearance of this building, which is in rather better preservation than any	iii	See page 649 and Plate III of Vol. II of Martin's Eastern India. Also pages 85—90 of Vol. XVI of the Archæological Survey Reports, as also page 62 of Hunter's Statistical Account of the Malda district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>Over the entrance is a curious stone with a Hindu idol carved on it. It is only slightly injured. About the doorway are other stones, in which might be detected parts of representations of the human figure, the original carvings on which must therefore have been Hindu.</p> <p>The architecture is of the Pathan style and period 816—831 A. H.</p> <p>This seems to have been intended as the mausoleum of three Royal personages, whose tombs occupy the middle of the floor. There is no inscription to serve as a guide, but it is said that the tombs are those of Sultáns Ghyáshudin, Zaynulabdin, and Wahu-zudin. The two latter were probably sons of the first, who was the third Muhammadan king of Bengal.</p>
89	Máldá ...	Peruah ...	The golden (soná) mosque.	<p>This mosque stands to the north of Qutb's house. It is small, but was beautiful, being built throughout of hornblende. Its name <i>golden</i> was probably derived from its sanctity. It was surrounded by a brick wall, in the east side of which was a gate faced with hewn granite. The walls of the mosque were also of granite, but the roof, which consisted of ten domes, was made of brick. The inscription on the mosque indicated that it was built in A. H. 993 (A. D. 1585).</p>
90	Do. ...	Do. ...	Tomb of Nur-Kutb-Alum.	<p>Nur-Kutb-Alum was the son and spiritual successor of Alá-ul-Hak. In order early to practise the virtue of humility he washed the clothes of beggars and wanderers and kept the water constantly hot for ceremonial ablutions. He died in A. H. 851 (A. D. 1447). The tomb is a plain sarcophagus with a canopy supported on four red stone pillars and a fifth pillar at the head with a Persian inscription.</p>
91	Do. ...	Do. ...	Tomb of Alá-ul-Hak.	<p>Alá-ul-Hak was the son of Shaik Akhi Suaj-ud-din Usmán. He died in A. H. 800 (A. D. 1398). The tomb is a simple sarcophagus. It is situated near the tomb of his son Nur-Kutb-Alum.</p>
92	Do. ...	Do. ...	Tomb of Sikan-dár Shah.	<p>This tomb is attached to the northern half of the back wall of the Adinah mosque, which Sikandár Shah founded. The building was a square of 41' 9" inside, with walls 6' 8" thick. The sarcophagus is in ruins, and the inside of the vault, in which the body was deposited, is now exposed.</p>
93	Do. ...	Old Máldá ...	Mosques ...	<p>These mosques are built partly of carved brick and partly of stone. The pillars at the entrance are of handsomely carved stone, and there is an inscription over the doorway. One is a large building.</p>
94	Do. ...	Ditto ...	Towers ...	<p>One on each side of the river ornamented by elephants' tusks cut in stone, and apparently used as watch-towers and hunting lodges.</p>

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
	other in Pernah or Gaur. The trees grow thickly, however, on top of the dome.		For plan, &c., see Plates XXIV and XXVI of Vol. XV of the Archæological Survey Reports. There are two photographs of the tomb in the Indian Museum, Calcutta.
No custodian and no use ...	Is an utter ruin now. Many details are past all recognition. It was doubtless a very handsome building once.	iii	See pages 86 to 88 of Vol. XV of the Archæological Survey Reports. For plan see Plate XXIV of same volume.
The shrine is endowed with 6,000 bighas of land. It is in the custody of Meshedar Rohoman of P. O. Roll, district Bāñkurā.	In fair order. The proprietor promises to spend Rs. 2,000 annually for repairs.	ii b	See pages 83 to 86 of Vol. XV of the Archæological Survey Reports.
.....	
In custody of Meshedar Rohoman of P. O. Roll, district Bankura.	Ditto ditto ...	ii b	See page 93 of Vol. XV of the Archæological Survey Reports. Also page 649 of Vol. II of Martin's Eastern India.
The smaller one north of "Bara kothi" is not in use, but is looked after by one Shahaboo Mollā. The bigger one, north-east of the Māldā police-station, is in use and is in the custody of Kābēl Shah Fakeer.	Both are falling into ruin ...	ii b	
No custodian and no use * ...	Not in good order. The top and other parts of the structures have fallen down.	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
95	Sāntāl Par-gaṇās.	Baijnāth or Baidy-nāth.	Temples ...	<p>There are 22 temples of sizes, of which the temple of Mahādev is the oldest and the centre of the devotion of the pilgrims, who flock in large numbers to the shrine from distant parts of India. Though the present ones appear to be modern the site on which they are built is very ancient, and is probably that of an ancient Buddhist establishment, as it possesses three rather finely executed statues of Buddha, two of which are inscribed, and the other though not inscribed is highly polished. One of the temples is built of sculptured portions of a former temple, imbedded in every imaginable position in the mortar.</p> <p>These temples, built about 385 years ago, are the famous Baijnāth Temples, and are used as places of worship, where a large number of pilgrims assemble every year.</p> <p>The group of temples, 22 in number, is surrounded by a high wall enclosing an extensive courtyard paved with Chunar freestone, which serves to keep the courtyard clean. All the temples but three are dedicated to Mahādeva; the remaining three are dedicated to his wife, Gaurī Pārbatī. The pinnacles of the male and female temples are connected by silken ropes, 40 or 50 yards in length, from which depend gaudily-coloured cloths, wreaths, and garlands of flowers and tinsel, the whole symbolising the bond of marriage. The temples are of no interest to the archæologist, however interesting to the Hindu pilgrim.</p> <p>The votive relics are in the form of temples of various sizes averaging about 4 feet. They are divided into storeys or tiers, in each compartment of which scenes religious and domestic are carved in relief. The sculptured fragments, once belonging to an earlier temple, were exhumed from mounds; they are lintels, thresholds, &c. The inscription is of Mahīpāla Deva dated Samvat 9; it is on a stone built into temple enclosure. The inscribed pillar is fluted with the bell-capital; it records the name of Magar-dhaja Yogī and date 700.</p>
96	Ditto ...	Deoghur ...	Pillars ...	<p>At the western entrance to the town of Deoghur is a masonry platform about 6 feet in height and 20 feet square, supporting three large monoliths of contorted gneiss rock of great beauty; two are vertical, and the third is laid upon the heads of the two uprights as a horizontal beam. These massive stones are 12 feet in length, each weighing upwards of seven tons; they are quadrilateral, each face being 2½ feet, or each stone is ten feet round. The horizontal beam is retained in its place by mortise and tenon. By whom, or when, these ponderous stones were erected, no one knows. There is a faint attempt at sculpture at each end of the vertical faces of the horizontal beam, representing either elephants' or crocodiles' heads.</p>

GAÑÁS DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9 .
In custody of Pujaris and in daily use.	Good	ib	For plan of these temples, see Plate IX, Vol. VIII of the Archaeological Survey Reports, and for a description of the temples, see pages 137 to 145 of the same volume. Also pages 27 to 34 and Plate XI of Vol. XIX of the Archaeological Survey Re- ports. See pages 463 to 466 of Vol. of Martin's Eastern India. There are twenty-two photo- graphs in the Indian Museum.
.....	Good order. This is known as the Hindola, and is one of the few undestroyed and unconvert- ed relics of the old Buddhist period, and the only one on which Mr. Beglar strongly recom- mended Government to spend the money required to keep it in permanent repair, if it cannot be otherwise kept up.	ia	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
97	Sántál Par-ganás.	Rájmahal ...	Baradwárfi ...	The Baradwárfi is situated on a high knoll, and must have once been a most picturesque feature in the landscape. As it is, even in its ruins, with its numerous domes rising tier on tier, forming, as it were, a pyramid of domes, it forms a conspicuous and picturesque ruin. It is not, however, worthy of being repaired. It is not a typical example, and it is so dilapidated that it would cost more than would be justifiable when so many other ruins of historical importance and architectural skill lie all over the province uncared for through want of funds. It was once a masjid; but the curious point in it is that there are chambers at the back and sides, evidently intended as residences, and undoubtedly used as such. Mr. Beglar thought that a set of vaulted chambers existed below, or at least that the walls and the whole building are buried to a considerable depth in accumulation of ruins and in later modifications of floors. The floors of the portion which he considered must have been used as a dwelling have been everywhere extensively dug into by people in search of treasure, but whether successfully or not is not known.
98	Ditto ...	Ditto ...	Singhi Dálán Palace.	A handsome structure. Is said to have been built by Sháh Shujá, second son of Sháh Jahan. Stands just over the bank of the river and is contiguous to the subdivisional office.
99	Ditto ...	Rájmahal (on the road from Ráj-mahal Bazar to the Jámá mosque).	Mosques ...	There are two fine masjids of ancient date in the city
100	Ditto ...	Rájmahal (on the Ráj-mahal-Tel-jhari road).	Tomb of Nawáb Meerum.	No inscription
101	Ditto ...	Rájmahal (on the road from Ráj-mahal Bazar to the Jámá mosque).	Mosque ...	The masjid may be roughly described as an oblong building, about 220 feet long by 65 feet wide, completely filling the west end of a court 220 feet wide and about 500 feet long, which was once arcaded or provided with niches along its entire inner face. A gateway at the east end—once noble, now in picturesque ruin—gives access to the court, which is overgrown with thorny scrub, and interspersed with tombs and pitfalls. The façade once consisted of five archways in the pointed Saracenic style, of 17 to 18 feet clear span, the central one being larger than the rest, and

GAÑÁS DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
No custodian and not in use ...	A fourth of the structure is completely in ruins; what still stands would want extensive and costly work only for the purpose of conservation (Rs. 3,000).	iii	
In use and in custody of the East Indian Railway.	Kept in good repair by the East Indian Railway.	ib	For fuller details see page 326 of Hunter's Statistical Account of the Santál Parganás and pages 70 to 77 of Vol. II of Martin's Eastern India.
No custodian, but one is in use	They deserve to be kept in good order. The larger of the two masjids is in a ruinous state, but the people in the neighbourhood use it as a place of worship. The smaller one has completely fallen down, and there appears to be no sign of it but a small <i>Ponshta</i> .	iii	
In custody of Nawáb Ázimáli Khán, of Murshidábád.	Is in a dilapidated state ...	ii/b	See pages 78 and 79 of Vol. II of Martin's Eastern India.
In no one's custody ...	All in ruins, but worth conserving	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>provided with a projecting demi-portico with octagonal towers at the two corners. The portico was pierced by a noble archway 23 feet wide in space. Over the central archway ran a corridor with small windows terminated at either end by massive square towers, continuations upwards of the abutments of the great arch below. Corresponding features, but without the archway, form the back façade. A battlement cornice of the curved pattern which is so unmistakeable a feature, not only of the grand monumental architecture of Bengal Proper, but of every hut in that province, ran at a height of about 30 feet above the ground along the front and rear façades. It was broken at the great central arch in front and its corresponding projection at the back by the square massive towers and windowed corridor already mentioned as surmounting the central great archway. Four octagonal towers rise at the four extreme corners of the masjid, terminated by short flat-domed tops and spires, and the domes between these on either side at the front and back and the projecting high central piece complete the façade. In the interior it is divided into a great central nave, 50 feet long by 30 feet wide, and two aisles on either side. On the outer sides of the aisles run a series of four small two-storied chambers intended probably for the female congregation, or possibly as residences or oratories for the officiating priests. In the thickness of the wall on the outer sides of these two-storied chambers, which form the outer north and south walls of the masjid, were stairs leading up to the upper row of chambers and on to the roof.</p> <p>The main nave is roofed by a noble vault running from end to end, and screened from the front and back façades by the towers and windowed corridors mentioned before. This vault rises from a higher level than the rest of the roof of the building, and being of the usual pointed style, rises to a great height (40 feet above the floor) above the domes which roof the aisles, and is a special feature in the construction. The lofty towers and windowed corridors which serve as a screen to it in front and back form commanding features of the exterior style of architecture, and, in the absence of any inscriptions, its date may, with fair certainty, be fixed at the first-half of the 14th century A. D.</p> <p>The aisles are cut up, for convenience of roofing, into squares by cross-shaped pillars, and covered by domes of about 21 feet diameter. They spring at a lower level than the great vault. Lastly, the four two-storied chambers at either end are covered by four corresponding small domes at each end, also rising at a somewhat higher level than the domes of the aisles.</p>

GAÑÁS DISTRICT—*continued.*

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
102	Sántál Par-ganás.	Rájmahal ...	Moniá Bibi's tomb.	It will thus be seen that the lines of the façade are not only broken up with considerable artistic skill in plan, but also, and even more boldly, in elevation—a feature which soon ceased to characterise Muhammadan buildings, as their power and the corresponding art talent in their kingdom decayed. A work of great antiquity, with one dome and a stone bearing an inscription of which a facsimile has been recently taken for submission to an expert.
103	Ditto ...	Ditto ...	Moniá Bibi's tank.	120 feet x 120 feet. Has masonry walls all round and four ghats.
104	Ditto ...	Near Rájmahal Bazar.	Maniá taláo Tank.	Situated close to the Rájmahal (Cossim) Bazar. It must have been a fine tank in the olden times. It is a perfect square (175' x 175') with perpendicular stone masonry walls about 30' deep built in on all the four sides with spacious masonry bathing ghats on each side, called after its founder, whose name was Maniá Bewá.
105	Ditto ...	Old Rájmahal (on the road from Rájmahal Bazar to the Jámá mosque).	Mosque ...	One of the oldest, finest, and most worthy of preservation in Old Rájmahal.
106	Ditto ...	Hádaf, (about 4 miles from the town of Rájmahal).	Jámá mosque.	This is a very beautiful building, built in 1592 by Mán Singh, Akbar's Rájput General. It was originally intended for a temple, but was afterwards turned into the Jámá masjid for fear of the Emperor. The ruins occupy an extensive area.
107	Ditto ...	Hádaf, (about a hundred yards west of the Jámá Masjid).	Sundhiá Náth's temple.	It is a Siva temple and stands near the Jámá Masjid.
108	Ditto ...	Hádaf ...	Bridge ...	This bridge, which was built about 250 years ago, has five piers, and is a very fine Musalmán structure. It measures 236 feet in length, 24 feet roadway, 28 feet six inches centre elevation, three feet five inches height of balustrade, and two feet six inches width of balustrade. It has six pointed arches of 10 feet span, five piers with outwaters at both the wings, and four round bastions, one at each corner, with top for prayer. Situated a few hundred yards to the north of the Jámá Masjid, on the old Muhammadan road to Sakri (Sáhebganj). It is yearly submerged by Gangetic inundation. The bridge is said to be

GANĀS DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
In custody of Nawáb of Murshidábád.	Requires repairs badly ...	ii <i>b</i>	
Ditto ditto ...	Ditto ditto ...	ii <i>b</i>	
In use and in the custody of the Nawáb of Murshidábád.	Masonry work badly in want of repairs, and the silt should be cleared out. The work could be done or Rs. 1,200 only.	iii	
No custodian, and not in use ...	In good order and worth conserving.	ii	
Ditto ditto ...	Is rapidly falling in ...	iii	See page 390 of Vol. XI of Hunter's Imperial Gazetteer of India.
Ditto ditto ...	Can be well preserved with few petty repairs, but it is now covered with jungle. The cost of these repairs together with the cost of the conservation of the great Jámá Masjid may be roughly estimated at Rs. 7,050.	iii	
Road Cess Committee. Very little used now.	Is in a fair state of preservation, only that large trees have grown into the masonry. These should be uprooted, and some little masonry, pointing and plastering done too, would keep the bridge in good condition. This work could be done for Rs. 1,000.	ii <i>b</i>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
109	Sántál Par-ganás.	Near Begumpore and village Godáganj.	Residence of Shah Sujah.	contemporaneous with the Jámá Masjid. It is of six spans of 10 feet each, having Gothic arches and massive piers and abutments. It measures 30 feet from parapet to bed. Said to have been the pleasure retreat (villa) of Shah Sujah. An underground masonry bath approached from above by masonry steps built all round still remains and a part of the ancient range of buildings. The Phulbári consists of several brick houses, each of such a size as is usually occupied by the chief European officer of Government residing in the country and placed at some distance from each other in a fine grove of mango trees. Its size is no doubt suited for the abode of a person of high rank, but it retains no trace of elegance. Built by Nawáb Maderdowlá and endowed by his son, Munsur Ali Khan.
110	Ditto	Ditto	Tomb of Bakht Homá.	This tomb is certainly the building of best taste in the place. Bakht Homá was the widow of Shaistá Khán, who is said to have been an aide-de-camp to Aurangzeb. A square space containing, perhaps, 3 acres has been surrounded by a neat brick wall, consisting of a series of arches filled up by a small thickness of wall which produces a pleasing effect and saves materials. At each corner is a neat octagonal building, the lower storey as high as the wall, the upper covered with a dome and having in each side a wide arched window. In the middle of one side is the entrance by a lofty, wide, and handsome gate, which is arched and ornamented with a dome and minarets. This area is planted, and in the centre is the tomb, which is square, with an open gallery of three arches on each side and a small chamber at each corner. The building is adorned at the corners by four minarets, too low, as usual here, but in other respects neat. The tomb in the centre is covered by a dome of brick, and each of the corner apartments is covered by a wooden cupola with eight windows. The cupola, the upper parts of the minarets, and the whole cornice are painted with very bright colours. On the cornice especially is a row of fine blue Iris, very gaudy, but exceedingly stiff.
111	Ditto	Shadipur	Temples	Five old temples
112	Ditto	Karaon	Ditto	Contains old temples
113	Ditto	Bhaskináth	Temple	Enshrines an inscribed sculpture of the 10th century
114	Ditto	Noni	Ditto	Contains an old temple
115	Ditto	Teliágurhi	Fort ruins	Fort of Sultan Shujá. It is a considerable fortress, the two extreme gates being about a mile apart. They are built of stone, while the houses within are of brick. Shujá built it as a frontier fort between Bengal and Bihar.

GANÁS DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Is owned by Babu Ohhaterput Singh, zamindar of Suksena, but there is no custodian.	In ruins now, but worth conserving, for which an outlay of Rs. 500 might suffice.	iii	See pages 326 to 327 of Hunter's Statistical Account of the Santál Parganás.
.....	Although this tomb has a considerable endowment it is fast hastening to ruin, and the condition of the grounds is exceedingly slovenly.	iii	Ditto ditto.
.....	In a dilapidated state	iii	
In use ...	In good order ...	ii <i>b</i>	
Pájáris; in use ...	Ditto	i <i>b</i>	
In use and in the custody of the local priests.	Looked after by the priests	i <i>b</i>	
No custodian and not in use ...	Completely in ruins and not worth spending any money on.	iii	See pages 66 and 67 of Vol. II of Martin's Eastern India.

CLASSIFI

[See Government of India, Home Department

- I.—Those monuments which, from their present condition and historical or
 II.—Those monuments which it is now only possible or desirable to save the exclusion of water from the walls, and the like.
 III.—Those monuments which, from their advanced stage of decay or
 I (a) and II (a).—Monuments in the possession or charge of Government conservation.
 I (b) and II (b).—Monuments in the possession or charge of private

CUTTACK

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Cuttack ...	Cuttack ...	Barabāti Fort	This is known as the citadel of Cuttack and is situated on the south bank of the Katjuri river, opposite to the city. Its construction is assigned to various monarchs, reigning at widely different dates. Stirling is of opinion that it was probably built by Rájá Ananga Bhím Dev in the 14th century A. D. He has placed on record a detailed description of the building, but there is very little in its present appearance which answers to that description. Some of the stones of this fort have been used for various public buildings. The "great arched gateway in the eastern face" mentioned by Stirling and a fine old mosque called after Fathi Khán Rahman are almost the only objects of antiquarian interest which remain intact.
2	Ditto ...	Chandwar opposite Cuttack town.	Fort ruins ...	The walls of a large fort still traceable. According to tradition the walls were one <i>krosa</i> long on each side. Numerous mounds and several temples still exist inside. Chandwar was for a long time the old capital of the Hindu kings of Orissa, and a copper-plate grant of the 6th or 7th century A.D. was dug up here some years ago. Exploration is desirable.
3	Ditto ...	Alamgir Hill ...	Mosque of Takht-i-Sulaiman.	This mosque stands on the southern face of the Alti hills 2,500 feet above the level of the country. It is a plain stone building consisting of a single room surmounted by a dome. It faces the east. In front there is a platform surrounded by a thick wall with a gate. Towards the west high and rough peaks overlook the building, but to its north a high terrace has been raised for the reception of dervishes and pilgrims. Its white walls form a conspicuous mark on the hill side which can be seen for many miles to the south. The ascent is from the east and consists of a steep road paved with rough stones which still retain some semblance of steps. On the southern side of the mosque, on the edge of the precipice, is the sacred tank, a small shallow hole about 10 feet by 8 and 3 feet deep cut in the rock. It is now

DIVISION.

CATION.

Resolution No. 3—168—83, dated 26th November 1883.]

archæological value, ought to be maintained in permanent good repair.
 from further decay by such minor measures as the eradication of vegetation,
 comparative unimportance, it is impossible or unnecessary to preserve—
 or in respect of which Government must undertake the cost of all measures of
 bodies or individuals.

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Government ...	In good condition ...	Ia and IIa.	See pages 83-84 of Hunter's Statistical Account of the Cuttaek district. For a full description of the antiquities in Orissa see the two volumes of Dr. Rájendra Lála Mitra's work on the subject.
.....	
It is resorted to by pilgrims on occasions of festivals. The expenses are covered by the profits of an endowment of 60 acres of land granted by Sujauddin.	In a fair state of repair. The roof and walls are entirely free from vegetation, and the place is kept neat and clean.	ib	See pages 90-92 of Hunter's Statistical Account of the Cuttaek district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
4	Cuttaek ...	Udayagiri Hill...	Ruins of Buddhist temple.	<p>dry, but the legend is that it was formerly a spring of water formed by Sulaiman's striking the rock with his staff. The tank was said to have been full of water till Suja-uddin's time, when a soldier of his army having outraged a female pilgrim to the shrine, the <i>lymphe pudica</i> dried up, and has never flowed since. The soldier and the woman were buried at the foot of the hill, and every passer-by throws a stone on the grave, which has thus become a huge mound or cairn by the roadside. The following is a translation of the Persian inscription on three slabs of black chlorite, one over each door of the mosque, dated 1132 Hijri:—</p> <p>When Suja-uddin Mahammad made this shrine, that from it might shine the light of religion, I sought from my heart the year of its <i>tārīkh</i> that the building of it might be made evident.”</p> <p>Cease from the endeavour and say ‘quothe inscription’ (it is) the sway of the highest paradise.”</p> <p>The hill on which this mosque stands is called by the Hindus Baradihi or great site.</p> <p>The hill encircles the ruins like an amphitheatre. The principal temple was that of Buddha. It consisted of three parts,—first, the sanctuary containing a colossal image of Buddha in a sitting meditative posture. The image is now buried up to the breast, and seems about 10 feet high with the pedestal. In front of the sanctuary was a porch, the ruins of which alone are visible. It existed as late as 1870, and was supported by rectangular pillars. The doorways of the porch bore on their face four series of elaborate carvings. The temple was enclosed by a wall of brick with a gate facing the east. The site of the wall is now indicated by a mound. North of this temple one comes across two large images of Bodhisattvas, both well carved and bearing several smaller figures on the sides. The one further off is 7 feet high, four handed, with seven holy men on the top cut in gravels. On the back of it is a long inscription in the Kuṭila character in 24 lines. Several carved stones lie scattered about.</p> <p>Further north two more images have been recently discovered; one has been dug out of a mound of old bricks, the other was brought to sight by clearing jungle. Both are Bodhisattvas about 6 feet high.</p> <p>To the west of the main temple is a baphi or large well cut in the rock. It is 23 feet square, 28 feet deep from the top of the rock to the edge of the water, surrounded by a stone terrace 94½ feet long and about 39 feet broad. The entrance to the terrace is guarded by two monolithic pillars, the tops of which are broken. The edge of the well and the extremity of the terrace are lined with battlements of large blocks of wrought stone,</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	Some of the Buddhist statues have been carried to Kondrá- pára by the zamindar.	...	See pages 92-94 of Hunter's Statistical Account of the Cuttaek district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>rounded-on the top, and three feet in height, leaving a wide passage or walk behind. The well is situated at the southern extremity of the terrace. From the north and in the middle of the terrace, a few yards off the entrance, a flight of steps, 31 in number, runs down the rock as an approach to the water. The rock between the lowest step and the well has been cut into an arch, and on its face there is an inscription of which the following is a transcript (बुद्धि) बालक विजय नगन्य दानो or the well of the royal officer, Braja Nāga. At the entrance of the amphitheatre is a large image of the two-handed Padmapāni Bodhisattva standing on a pedestal, in all about 8 feet high. It is cut out of a single gneiss slab.</p>
5	Cuttack ...	Baradihi Hill ...	Fort ruins ...	<p>The ruins of a small fort are visible through brambles and shrubs. The main gate faces east with the walls composed of two stones side by side.</p>
6	Ditto ...	Naltigiri Hill ...	Ruins of Buddhist temple.	<p>The hill consists of two unequal peaks with a small pass between. The principal ruins are on the smaller peak. On the pass is a smaller temple of guru Vāsulī Thākuraṇī, modern, but built of old materials. The roof of the porch is fallen. In five niches stood five images of Bodhisattvas, one of which still stands, but the other four are lying on the ground with their faces upwards. These images are five feet high, cut in high relief, and the last holds a lotus with stem in one hand. The standing one and two of the fallen bear letters in Kuṭiḷa character, probably the Buddhistic creed formula—"Ye dharma hetu, &c." Higher up is another small temple with the roof fallen; still higher up the ground is levelled and is covered with mounds of bricks, dressed stones, carved stones and rubbish. Evidently a palace existed here. According to tradition the palace was one of King Vasukaḷpa Keśarī. A small sandalwood tree is growing in one corner. Two images have been lately dug out of these ruins—one 8 feet high and the other 6 feet, and many probably remain buried.</p> <p>At the foot of the other peak is a level plot of ground 220 feet by 340 feet, said to have been the site of the royal stable and pilkhana with apartments for officers. At the hill end of this are visible eight stone images, one buried obliquely up to the chin, one lying prone with head broken, the other six standing. They are well carved figures holding either a lotus (budding or full blown) or a nympha. One is a female figure, the others male. On the top of the peak is a terraced stone platform. This is probably the remains of a temple or of a watch tower. At the other end of the pass is a fine female image with her hair bound by a fillet. In three places Kuṭiḷa characters are visible much besmeared with vermilion.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In ruin 	iii	See page 94 of Hunter's Sta- tistical Account of the Cuttaek district.
.....	Do. 	iii	See pages 94-5 of Hunter's Statistical Account of the Cuttaek district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
7	Cuttack ...	Ohhatis Hill ...	Amarávatí fort	On the east side of the hill are the ruins of a fort named Amarávatí. The walls are quadrangular with only one gate facing the east; they are of laterite. The zenana rooms are indicated by a high platform with broken pillars; on a smaller platform stood a temple now fallen. The images of Indra and of his wife Indráni are still existent, both well-carved life-size figures. According to tradition Amarávatí fort was one of the fine kotakas or camps of the Kisorí Kings.
8	Ditto ...	Ditto ...	Cave ...	On the western side of the hill is a small cave with verandah. This was probably the handiwork of Jaina ascetics. The cave is barren of ornamentation, and has not been explored so far as known.
9	Ditto ...	Mahávináyaka Hill.	Temple of Maháveni-kośvar.	A small temple half way up the hill on the north side. The basement is old, but the walls and roof are modern, patched up with old carvings.
10	Ditto ...	Ditto ...	Teligarh fort	On the south side of the hill are the ruins of a fort known as "Teligarh." The walls were of laterite; the inner rooms were also of laterite with the doorways of gneiss.
11	Ditto ...	Ratnagiri hill (on the north bank of the Kelno Branch).	Temples of Mahákálí.	<p>A small hill on the top of which numerous remains were discovered by Babu Mano Mohan Chakravartí. At present there is on it a temple dedicated to Mahákálí. The temple is modern and, curiously enough, faces the west. Near its gate are fine stone images 1 to 3½ feet high, none resembling any known Hindu or Buddhistic figure. Proceeding eastwards one is bewildered by the large and varied nature of the carvings. Many elaborately carved images must be buried here. Several have been dug up and erected. Proceeding further east one catches sight of a colossal image kept in an enclosure. The figure is a male sitting on a lotus seat, below which are three rows of figures. Near the sides are males armed and riding on lions' couchant on elephants. The upper portion is beautifully carved. The head is encircled by a halo, from whose top springs two delicate leafy branches. Below these are dots ending in two ducks finely carved. The whole is one entire slab of gneiss, and forming one of the best specimens of Indian sculpture. Near this are two half-round stones containing Kuṭila inscriptions, one very lately discovered. On the highest part of the hill is a brick mound, evidently the ruins of a temple. Two enormous heads have been dug out (heads of Buddha) with thick lips and rather flat nose of a decidedly African type. Stones carved with animals, foliage and arabesque designs plentifully abound, and excavations here would be richly rewarded. There is an old <i>bápi</i> (well) at the foot of the hill.</p> <p>Tradition ascribes the temple, &c., to king Vasukaipa Keśarí, the same king who built the palace at Naltigiri.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	In ruins 	iii	See page 96 of Hunter's Sta- tistical Account of the Cut- tack district.
.....	
.....	.....	...	See pages 96-7 of Hunter's Statistical Account of the Cuttaek district.
.....	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
12	Cuttack ...	Sarangarh [5 miles south-west of Cuttack town].	Fort ruins ...	The ruins of an old fort still exist in the midst of the jungle: literally the name means the fort of Ohurang or Choreganja, the founder of the Gangavarnsa dynasty (1104—1111 A.D.). A large tank near it may still be seen bearing the name of Ohurang pokhri. Sarangarh has been repeatedly mentioned in Orissa history. Under its walls Kálápáhar fought his last great battle with the Uriya chiefs.
13	Ditto ...	Chateesvara in Salepur.	Temple of Siva.	A middle-sized temple of Siva with a porch. The porch contains a stone slab with an inscription in Kutila character. According to the inscription the temple was built by order of the King Ananga Bhima Deva (1119—1121 A.D.).
14	Ditto ...	Jájpur (Subdivisional Officer's compound).	Statue of Varahini.	<p>The archæological remains of the Cuttack district are for the most part confined to the ruins at Jajpur and the antiquities on the Alti Hills.</p> <p>Within the compound of the Subdivisional Officer's quarters are four gigantic images named Varáhiní, Chámundá, Indráni, and Kaliyuga. The first three are members of the Hindu group known as Seven Mothers. They were removed from the adjoining ásthán of a Muhammadan "pir." They are of bluish gneiss (not chlorite).</p> <p>Kaliyuga is a colossal image of coarse gneiss and was brought from Sántmádhav, about a mile off, where it was lying buried. It is broken in two pieces, the legs also having partly gone.</p>
15	Ditto ...	Jájpur ...	Mosque of Abu Nasir Khán.	Adjoining the compound of the Subdivisional Office stands a mosque with two minarets. It is about 70 feet long by 80 broad. It has four minarets on the east face; those in the centre small; the two at the outside large. From the ground to the summit of the two highest minarets may be about 50 or 60 feet. On the roof are three domes, the largest being in the centre and measuring about 80 feet in circumference at the springing of the arch. These domes are mere coverings to three flat groined domes, which form the roof of the interior. There are openings to the interior of the domes on the roof, and very possibly they were used, and are used, as places of concealment. There are three Gothic doorways on the east face. Over the centre one is a Persian inscription, of which the following is a translation:—"In the time of Aurangzeb, whose splendour reaches the stars, and will remain as long as the stars endure, in the time of the Nawab whose virtues are altogether beyond praise or description, the Nawab established, in the city of Jájpur, a mosque of such magnificence that the domes of it make the sky conceal itself. If you desire to hear the messages of the Angels, spend a night in it.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	
In charge of a chaukidar ...	Deplorably neglected ...	ia	
In Government custody ...	The removal of the figures to the Indian Museum appears desirable.	ii a	See pages 335-36 of "The Account Geographical, Statistical, and Historical, of Orissa Proper, or Cuttack," by Mr. A. Stirling, in Vol. XV of the Journal of the Asiatic Society, printed in 1825. Also pages 85-86 of Hunter's Statistical Account of the Cuttack district. There are three photographs in the Indian Museum, Calcutta.
In the custody of the Muham-madans, who still use it as a place of worship.	The stair leading up to the roof and the south-east minaret has recently been repaired under orders of the Local Government. The other minaret is being repaired under a grant from the Local Government. The encroachment of the river has been stopped by the river embankment.	ib	See page 86 of Hunter's Statistical Account of the Cuttack district. There is a photograph of the mosque in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
16	Cuttack ...	Jájpur ...	Temples of Jagannáth and of Kálí.	<p>Abu Nasir Khán reigned when the mosque was erected, then was the time of Abu Nasir Khán." The arithmetical value of the letters give the date of the building 1098 Hijri.</p> <p>These two temples adjoin each other and stand on the south bank of the river Vaitarani. The temple of Jagannáth was built in the time of Raghoji Bhonsla, the Mahratta Viceroy. It has no carvings. The idol was removed from the fort at Skolampuri. The temple of Kálí is older, and is of the usual Orissan type. In its three outer niches are images of Kártikeya, Gaṇeśa and Viṣṇu, each about a foot high. Within the porch the priests have gathered a number of small images not badly carved. To the east of Kálí's temple is a raised gallery containing eight life-size monolithic statues, viz., of the Seven Mothers (<i>sapta matris</i>) and the Nrisimha Avatár. Stirling† writes of them as follows:—"They are said to have been recovered lately out of the sand of the river, where they were tossed by the Moguls on their shrines being destroyed, by a mahajan of Cuttack, who built the edifice in which they are now deposited. They differ little in style and dimensions from those above described, but appear to be cut out of blocks of basalt, or green stone, instead of chlorite shist. They are styled respectively Kálí, Indráni, Kaumári, Kudiráni, Varáhini, Vaishnavi, and Jama Mátri. The figure of Kálí is sculptured in a very spirited manner; she is represented with an axe in one hand and a cup full of blood in the other, dancing in an infuriated attitude, after the destruction of the Giant Rakta Vija, and trampling unconsciously on her husband Mahádev, who, as the fable runs, had thrown himself at her feet to solicit her to desist from those violent movements, which were shaking the whole world. That of Yama Mátri, the "mother of Yama," is also a very striking and remarkable piece of sculpture. Her form is that of a hideous decrepid old woman, seated on a pedestal, quite naked, with a countenance alike expressive of extreme age and that sourness of disposition which has rendered her proverbial as a scold. There are likewise five representations in this mythological gallery of the Nara Simha Avatár, and the Giant Ravana, with his hundred heads and arms."</p>
17	Ditto ...	Ditto ...	Temple of Varáhanáth.	<p>This is built on an island in the middle of the river Vaitarani. The temple is old, and is said to have been repaired by King Pratáp Rudra Deva (1496—1530 A.D.). Chaitanya, the Bengal Apostle of Vaishnavism, visited it about 1510 A.D. It probably had many carvings on the outside, but these are all now concealed by a thick coating of plaster. The temple is approached by a flight of steps from the Jájpur side, which go by the name of Daśáśvamedha ghát.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
18	Cuttack ...	Jáipur ... (Close to the chak about half a mile from the sub-divisional cut-cherry.)	Temple of Ak-hañdalesvar.	This is a small but old temple of Siva (lingam). The Mádala Pañji (the chronicles of the temple of Jagannáth) records a grant by king Ananga Bhíma Deva to this temple. The porch has fallen; on its pavement the priests have gathered several votive offerings similar to miniature chaityas, and a few small images; one of them two feet high is well carved, naked, with a placid countenance, evidently the image of a Jain Tirthankar.
19	Ditto ...	Do. [nearly 2 miles off from the cutcherry].	Temple of Biraja.	This is the most important temple in Jáipur town. The site is very old. Biraja Kshetra is mentioned in the Mahábhárat, Banaparva 85, Ádya śloka 6 <i>et seq</i> , and cannot therefore be later than the 2nd or 3rd century A.D. The present temple is comparatively recent and cannot be placed earlier than the fourteenth century. The outer wall had fallen and is being slowly rebuilt by a "bábáji" from donations given by pilgrims. Several old carvings, including different specimens of finely carved latticed stone windows, have been incorporated in the new wall.
20	Ditto ...	Do. [close to the temple of Biraja].	Temple of Angésvar.	A small temple without any porch in which the presiding deity, a "lingam," is believed to change its colour every quarter of the day. This temple must be of some antiquity, as it is mentioned in the Madala Pañji as having received a grant from King Ananga Bhíma Deva.
21	Ditto ...	Do. [on the south bank of the Stream Hainsa Nálá].	Temple of Tri-lochanesvar.	A middle-sized temple with many carvings on the outside. An old temple in a fair state of preservation.
22	Ditto ...	Chañdesvar, Jáipur.	Pillar ...	This is about 22 feet high, and stands on a pedestal made of three enormous blocks of stone, each about 5 feet long, 5 feet broad, and about 2 feet thick. The monolith itself is 3½ feet square at the bottom; it is bevelled off for some inches at each corner, and then runs up into a fluted shaft for about 20 feet. The circumference of the column, when the fluting begins, is over 11 feet, and the height is thus about six diameters. On the top of the monolith is another enormous stone over 6 feet high wrought into a regular capital. The lower part of the capital is round for about 4 feet up. On this garlands are sculptured; then the stone is cut into the shape of a lotus calyx, on which the upper portion rests. This upper portion forms a square of about 4½ feet, and looks as if intended to support a statue of some sort. About half a mile from this column is found the sacred vulture of Vishnu (Garud), which the column is said to have supported till the time of the Mughal

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	ii <i>b</i>	
.....	
.....	
.....	
.....	
.....	ia	See page 86 of Hunter's Statis- tical Account of the Cuttack district. There is a photograph of the pillar in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>invasion, when Kálápáhár pulled it down with some difficulty. The Muhammadan General attempted to pull the column down by chains and teams of elephants, but failed. The enormous capital of the column appears to have been moved an inch or two from its position, but the monolith remains as firmly fixed as on the day it was set up. At the corners of the square portion of the capital and of the square part at the bottom of the monolith holes have been drilled as if for ropes or chains to pass through. This column is really well sculptured, and the workmanship shows a considerable advance on that of the statue of Buddha. The garud which is said to have crowned this column is in a pukka thakurbari about half a mile from Chandesar. It stands on a sort of base, corresponding to the capital on the top of the monolith. This base is about three feet high and of one block of mugni stone. At its lowest part it is round and 9½ feet in circumference and adorned with sculptured heads of lions. Over this the stone is like the capital of the monolith cut into the shape of a lotus calyx. This is 12 feet in circumference. The stone then is left a square platform. On this platform, four feet two inches square, stands the garud itself. The figure is in a kneeling position and is four feet high. It is fastened down to the square platform with lime. There can be no doubt that the base on which this figure stands belongs to the monolith. In the four corners of the platform holes are drilled exactly as in the corners of the monolith and its capital. The pillar must have been part of a large temple (facing its eastern gate); no sign of which is now visible.</p>
23	Cuttack	Tutulmul, Jájpur	Bridge	<p>This bridge is over the Madagui Branch. It is a very peculiar 11-arched bridge not far from Jájpur. It is similar to the one called the Atharalala bridge near Puri, the arches being formed entirely by corbelling or making each successive layer of masonry overlap by five or six inches the layer below, until the two piers come at the top to within a foot of each other. On this space a long narrow block of stone is laid as a sort of keystone. Over the keystone transversely enormous blocks of stone, some of them 4½ feet long and half that in breadth, are laid apparently with the view of making the upper layer of the piers on each side grip the keystone. Each of the layers is formed of stone about a foot thick. The lower half of these stones at the openings or arches is bevelled off for about six inches, the upper half being perpendicular. In this way each side of the arch resembles an inverted stair with the edges of the steps worn off. The whole bridge is about 240 feet long and 32 feet broad, and each of the piers is about 10 or 12 feet wide. The arches or openings are small near each end of the bridge, and become</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	A few plants have grown on its faces.	...	

CUTTACK

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
24	Cuttack ...	Deuly [2 miles west of the station dharma-salá].	Temple of Gokarnesvar.	<p>larger in the middle. The height of the central opening is about 9 feet, and the width is about 10 at the bottom. The smallest openings are five feet high and six feet wide at the bottom. The abutments at each end are of laterite; in the centre the masonry is of coarse red granite. In the highest arch there are about 12 tiers of masonry above ground. There are two points, however, in the bridge which tell somewhat against its antiquity. The first is that in various parts of the piers and under the opening arches one notices stones which have evidently formed parts of another and old structure. Here and there one notices on the stone bits of chequered carving, and on the centre of the piers on the upper or flood side of the bridge there are a number of stones with bas-reliefs on them. These bas-reliefs are disposed with a certain regularity in the centre of each pier, but it is evident that they have come from an older structure and been fitted into this. One of these is a carving probably intended for a representation of Buddha in a sitting posture. It has got the square broad face and long ears, heavy head and feet, one sees in figures of Buddha. The other point is the two kinds of stone used. The laterite of the abutments and of one or two of the smaller side arches and the coarse granite of the centre arches would indicate that at least the masonry of the centre arches is of more recent construction than that at the sides. In any case, however, the bridge must have been constructed before the Mughal conquest of Orissa, and possibly the explanation of the difference in the stone is that the centre arches of laterite having fallen in, the ruins of some Buddhist temples were used to rebuild it.</p> <p>A small temple with lingam picturesquely situated on the bend of the river Bráhmañi round the Deuly hill. The roof of the pillared hall has fallen, and the temple is in a bad state. In front grows a banyan tree, at the foot of which is a life-size monolithic image of the four-handed Vishnu finely carved. This was picked up a few years ago in the river-bed.</p>

BALASORE

25	Balasore ...	Sholampuri, opposite Jájpur.	Fort ruins ...	The remains of an old fort built of brick. According to tradition it was built under the orders of Kapilendra Deva, King of Orissa (1434—1469). Inside the fort are the ruins of a middle-sized temple with a tank. The Muhammadans destroyed the temple.
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	

DISTRICT.

Not in any one's custody ...	In utter ruins ...	iii	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
26	Balasore ...	Balasore ...	Kadamrasul mosque.	Said to have been erected by order of the Emperor Aurangzeb. It contains some tombs of celebrated Muhammadans. There is a stone containing a footprint said to be that of Muhammad the prophet let into the wall of the mosque. There is a Persian inscription consisting of a couplet which means that the ground which contains your footprint deserves the adoration of sages for ages.
27	Ditto ...	Ditto ...	Jámá Mosque	Said to have been erected by the Emperor Aurangzeb. There is a Persian inscription on the front part of it.
28	Ditto ...	Ditto ...	M a h r a t t a Bridge.	Stone bridge on the second mile of the Gopínáth Mándir road called the Mahratta bridge. The bridge is believed to have been erected by the lion kings of Orissa.
29	Ditto ...	Kupari, police-station Soro.	Temple ...	Stone temple. The tradition connected with it is that Kripáchárya, a Bráhmaṇ warrior mentioned in the Mahábhárat, performed a homa ceremony at this place after the Kurus had been beaten in the Gogriha war.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
It is in the custody of a Muhammadan, and is used for prayers and other-religious ceremonies. The compound is used as a burial ground.	The entrance of the mosque is in a dilapidated state. It is preserved by the income from endowed lands.	ii b	
It is in the custody of a Muhammadan and is used for prayers by Muhammadans.	It is in a dilapidated state and is supposed to be looked after by the Muhammadan community.	ii b	
It is in the custody of the District Engineer, and the pilgrims visiting the temple of Mahadev Gargeshwar pass over it.	Serviceable state. It is periodically repaired by the District Engineer.	ia	
.....	<p>The only important object of antiquarian interest in this district is the remains of a building supposed to have been a Mahratta temple in the little village of Kuari, situated at the foot of the Gazna hill of the Nilgiri range.</p> <p>The body of the structure is about 30 feet long by 30 feet broad, and consists of a rectangular basement of blocks of laterite, on which has been erected a range of pillars, four on each side and two at each end. Six of these pillars are still standing; they are about six feet high and have each been hewn out of one block of stone. At one end there was a portico or entrance of a similar structure, but none of the pillars now remain standing. At the other end of the centre building there was an inner temple, probably the abode of the god or goddess, which is also completely in ruins. On the north side of the ruins there is a small tank of considerable depth, about 25 feet by 25 feet, with a flight of stone steps leading down to it, all hewn out of the solid rock. At some little distance south of these ruins is a mound of considerable extent now overgrown with jungle. Nothing is visible, but two large</p>	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
30	Balasore ..	Jellasore ...	Fort ruins ...	It is said to be one of three forts (the remains of the two others exist at Bardiha and parganā Fulhata) belonging to the Bhunyas or ancient rulers of the country; now known as pargana Fatiabad.
31	Ditto ...	Ditto ...	Mosque ...	Said to have been built by a Nawab in the sixteenth century. There is a Persian inscription on a stone slab.

PURI

32	Puri ...	Puri ...	(i) The great temple.	<p><i>The temple of Jagannāth.</i></p> <p>This temple was built by King Ananāgā Bhīma Deva, Lord of Elephants, in the twelfth year of his reign. Gold and jewels to the value of a million and-a-half measures of gold were set apart for the work, being estimated at half-a-million sterling in the money of our time. Fourteen years the artificers laboured, and the temple was finished in A.D. 1198.</p> <p>The great temple of Jagannāth stands in the centre of Puri, within an enclosure measuring 620 feet by 600 feet, and surrounded by a stone wall 20 feet high. On each side of the enclosure is an entrance, the most celebrated of which is the gate on the east side, opening into the Bara Danda. It is flanked by colossal figures of lions, and thence called "Sinhā Dvār" or Lion Gate. In front of this gate in the centre of the road stands a beautiful fluted column of black basalt, about 40 feet high.</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
	sentry boxes of large blocks of laterite. To the west of the ruins there is a large tank, on the banks of which there is what the natives call a padmapad. It is a little building about three feet high, covering a stone impression of some goddess's feet, which is very distinct.		
The fort is in the custody of the zamindar. It is not put to any use at present. On the Chaitra Sankranti (last day of March-April), the Sántáls in the neighbourhood burn down the jungle and hunt the wild beasts.	The old fort was divided into two parts joined by a drawbridge. It was surrounded by mud and stone ramparts with seven concentric ditches; but they have been filled up and cultivated. There are only traces of the mud ramparts, but the stone ramparts still exist intact. The houses within are all in a dilapidated condition except one called the Rání mahal. The fort is about eight miles square, filled with jungle and wild animals.	ii b	
It is not in the custody of anybody in particular and is not used in any way.	The western wall is coming down.	iii	

DISTRICT.

In the custody of the Rájá of Puri and is used for the worship of Jagannáth.	In pretty good order. Repairs are in progress, the cost of which is being met from the subscriptions given by charitable Hindus and under the supervision of a Hindu officer employed by the Temple Repair Committee, which is formed of several respectable Hindu gentlemen at Cuttack.	ii b	There are 19 photographs of this temple in the Indian Museum, Calcutta. See pages 40-72 of Hunter's Statistical Account of the Puri district.
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>It was brought to its present site some years ago from the black pagoda at Kaanrak. A small figure of Amna is placed at the top. Within the sacred area are more than 50 temples, dedicated to the principal deities of the Hindu Pantheon. But the most conspicuous building is a lofty stone tower 200 feet high and 42 feet square, called the Bara Deul, or Great Temple. Within it is a large platform made of stealite and called the Ratna-singhasan, or Throne of Jewels, on which the images of Jagannáth and his brother and sister stand. Two large pyramidal buildings, called the Mukśálá and Bhogmandap, with a smaller one between them, called the Nátmandir, complete the temple. In the Bhogmandap is daily placed the sacred food intended for pilgrims; in the <i>Jagamohan</i>, "the delight of the world," the dancing-girls amuse the idol and his priests.</p> <p>The roof and sides of the temple are ornamented with various sculptures representing elephants, griffins, and other huge monsters. On the inside of the temple wall are many figures of the grossest kind; indeed all the temples of Orissa, great and small, are distinguished for the obscenity of their sculptures.</p> <p>The face of Jagannáth is black; the eye-balls, disproportionately large, are represented by patches of white paint; the pupils are round and black; the nose is a pointed snout; the mouth a streak of red paint, curved upwards at the angles; there is no chin, and on the forehead is a tiara of diamonds. From each side of the head, at an angle, projects what is supposed to be an arm, but there is no hand.</p> <p>(ii) Minor temples.</p> <p>There are innumerable temples of comparatively smaller sizes within the double-walled compound of the Jagannátha. Of these, those of Lakshmi, Sūrya, Gīrijā and Nṛsiṁha are rather interesting. The Sūrya and Lakshmi are finely carved on the outside.</p>
33	Puri	Puri	Tanks	<p>Narendra Talao is a very large pucks tank, with flights of stone steps all round, and a small island, which has some diminutive temples where a periodical fair is held in the name of Jagannáth. It was constructed by Narendra Mahápatra, a minister of Kavi Narasimha. Márkanda Talao is another large tank, north of the Márkandēvar temple, which was built long before that of Jagannáth. Sveta-Gangā is a third and very deep tank, south of the great temple. It has also flights of steps all round and some old temples.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classi- fication.	REMARKS.
6	7	8	9
.....	There are two photographs of the Lakshmi temple and three of the sculptures of the Sūrya temple in the Indian Museum, Calcutta.
.....	Babu P. C. Mukherji brought nine sculptures from the Sūrya temple to the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
34	Puri ...	Puri ...	Markandeya temple.	The earliest known temple at Puri, near the tank of the same name; it has four parts; and the three outer niches of the shrine contain fine statues of Gaṇeśa, Kārtikeya, and Pārvatī.
35	Do. ...	Do. [2½ miles north of the temple of Jagannāth].	Gundichabāri temple.	This is the summer-house of Lord Jagannāth, to which he is driven in the car at the time of the Rath festival. It consists of a temple, porch, dancing-hall, and refectory with two walls, inner and outer. The carvings are mostly of lime and plaster, and often indecent. It is entered by two doors; the Simhadvār (Lions' gate) by which the idols are taken in, and a smaller gate Vijayadvār through which they are taken out.
36	Do. ...	Puri ...	Āthāra Nālā bridge.	<p>Stirling's description of the bridge is given below:— "It was built of a ferruginous coloured stone, probably the iron clay, early in the fourteenth century, by Rājā Kabir Narsimha Dev, the successor of Langorā Narsimha Dev, who completed the black pagoda. The Hindus, being ignorant how to turn an arch, substituted in lieu of it the method, often adverted to above, of laying horizontal tiers of stones on the piers, the one projecting slightly beyond the other in the manner of inverted stairs, until they approach near enough at top to sustain a keystone or crossbeam; a feature so remarkable in Hindu architecture that it seems strange it should not have been hitherto particularly noticed in any description of the antiquities of the country. The bridge has eighteen nalas or passages for the water, each roofed in the way described. Its total length is 290 feet, and the height of the central passage eighteen feet and its breadth fourteen feet; of the smallest ones, at each extremity, thirteen and seven respectively, and the thickness of the piers, which have been judiciously rounded on the side opposed to the current, eight and six feet; the height of the parapet, which is a modern addition, is six feet."</p> <p style="text-align: center;">KHANDAGIRI CAVES.</p> <p style="text-align: center;">(1) <i>Khandagiri group.</i></p>
37	Do. ...	Khandagiri Hill proper.	(1) Ananta Gumpha cave.	Several caves are found in this rock, and on the top is a modern Jaina temple. Of the caves the most important is Anantagumpha. An open terrace leads to a covered verandah 25 feet x 7 feet. The verandah leads on to a narrow long room 24 feet by 7 feet. On the centre of its back wall is an image of Buddha carved in low relief. The room had four doors; but one of the doorways having fallen, the doors have been reduced to three. The pilasters are richly carved. Over the doorway runs a splendid frieze in five compartments, one of which is lost with the

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of priests and used for worship.	In fair condition ...	ib	
In the custody of the Rájá of Purí and used for the wor- ship of Jagannáth.	In pretty good order. Repairs are in progress.	ii b	
In the custody of the Public Works Department.	Not in good order	ia	See Stirling's work, which is referred to on page 358. There is a photograph in the Indian Museum, Calcutta.
In charge of a chaukidar ...	Deplorably neglected ...	ia	See pages 79 to 91 of Vol. XIII of the Archæological Survey Reports. See pages 72-77 of Hunter's Statistical Account of the Purí district. There is a photograph in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>fallen doorway. Beginning with the next compartment, on the left side, we have two human figures in a running or flying position, one proceeding to the left, and the other to the right. They are dressed in <i>dhuti</i> and <i>chaddars</i>, the ends of which are flying in the air. Their heads are enveloped in large heavy turbans; on their wrists there are bangles; and massive rings are pendant from their ears. Each of them carries a tray of offerings in his left hand, the right hand being left free. The band of the arch to the right of these figures is in its general characters similar to those of the Queen's palace and Ganesa cave. It is formed of two fillets enclosing a line of ornamented figures. The first object at the spring of the arch is a stout athlete in a kneeling posture, over whom stands a man holding back, by its two hind legs, a lion running forward towards a man who is busy tussling with an enraged bull, which he has caught by the left horn, and is about to strike it with an uplifted stick in his right hand. Then comes a lion held by its near hind leg by a man who stands on the head of an athlete similar to the figure at the opposite spring of the arch. The crown of the arch is formed by the intertwining of the tails of two serpents, whose bodies encircle the arch and whose triple-headed hoods form two prominent wings on its two sides. Over the arch is seen a Buddhist rail running in continuation with the parapet on the verandah. Under the rail and the pyramidal battlements is a series of squared blocks of a corbel table for the support of the arch. Of course here the whole wall with the frieze and ornaments on it being cut out of the solid rock, the corbels are utterly uncalled for as mechanical supports, and must therefore be taken as attempts to represent in stone the ends of rafters which in a wooden house would form the sustaining members of cornices and other superstructure, as unquestionably most corbels are; but their presence can no more be accepted as a proof of the recent transition of the caves from wood to stone than the corbel table under the cornice of the Pantheon be assumed to be a proof of that glory of the builder's art having been copied directly from a wooden model. As elsewhere stated, there is a spirit of survival of custom which continues long after the exigencies which gives it birth, and this is one of them. The semi-circular space under the arch, i.e., the tympanum, is occupied by a nude female figure standing amidst a lotus bush and holding a lotus stalk in each hand. On each side of her there are two elephants, one standing on a full-blown lotus and the other on a thalamus, their trunks uplifted as if in the act of throwing a shower of water on the central figure.</p> <p>The third compartment is an exact counterpart of the second, but the arch which follows has two lines of</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
		Udayagiri Hill...	<p>(2) Sātghara Cave.</p> <p>(3) Rānī Gumpha Cave.</p>	<p>geese running with spread wings from the opposite sides towards the crown. Each goose has a flower pendant from its bill. The Buddhist rail on the top occupies only the space over the heads of the serpents, being replaced on the arch itself by a pyramidal parapet. The subject of illustration on the tympanum is the bo tree to which a lady of rank has come to pay her adoration and is standing before it with folded hands; one of her attendants has a garland in her hand ready for her mistress to offer it to the tree, and the others hold urns of water and trays of offerings ready for the same purpose. The whole scene is an exact counterpart of the adoration of the bo tree, of which so many representations occur at Sanchi, Amaravati, and other Buddhist shrines. In the last compartment the flying or running figures of the left side are repeated, but both the figures face the same (left) side, and not opposite sides.</p> <p>Several Jaina caves are close by, one bearing a short inscription.</p> <p>It is a double cave, having a constructed verandah, on the east face of the Khandagiri proper. The latter has seven openings; whence it is called Sāt-ghara, seven-chambered. On the walls of the inner cells are rows of figures, carved in niches, representing the Jain <i>Tirthankars</i> and <i>Mātrikās</i>.</p> <p>(2) <i>Udayagiri group.</i></p> <p>The principal caves are at Udayagiri, the peak rising on the south side. In this hill the easternmost cave is "Rānigumpha," or Queen's cave, the most elaborate and sumptuous excavation in Orissa. It consists of a two-storeyed monastery covering three sides of a quadrangle, the fourth or south-east side being open. The quadrangle measures 49 × 24 feet.</p> <p>Taking the right wing first (which faces south-west), one enters a covered verandah whose roof was supported on four pillars, two only now existing. The verandah is 19 feet long, 6½ feet broad with an average height of 7 feet. Through the verandah one next passes on to a three-doored room 20 × 7 × 7 feet. The inside of the room is bare. The doorways are richly carved on the outside. The spaces above the doorways are panelled, each panel containing figures engaged in various acts of devotion. Adjoining this room on the east side is a smaller room (10 × 8 feet) the entrance to which is by a separate verandah. A square thick pillar supports this verandah. On turning to the opposite wing one steps on to the verandah (23' × 9'6") whose front pillars are gone. On three sides the verandah is enclosed by three rooms: the front room is 21' 6" × 6', the left room is 11' × 6'6", and the right room 13' 6" × 7'.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	.....	...	There are two photographs in the Indian Museum, Calcutta.
In charge of a chankidar ...	In fair condition ...	ia	See pages 91 to 98 of Vol. XIII of the Archæological Survey Reports. There are 15 photographs in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>There remains the northern or main wing. The entrance is over a verandah 44 feet long which was covered as in the other wings, but whose roof with the supporting pillars fell down long ago. As in the left wing the verandah opens into three rooms, one on each side. The front room has three doors and each of the side rooms has two doors. On the outside of these seven doorways a running frieze of <i>baso relievo</i> figures extended in seven compartments. Four of these still remain containing carved figures of priests, attendants, and devotees.</p> <p>The upper storey is not placed directly over the lower, but behind it resting largely on the solid rock. The roof of the right wing forms an open terrace having at the end a small closet out in the rock. In the left wing the terrace over the verandah of the lower storey leads to a room (8' x 5' 6") which opens into an inner chamber. This inner chamber has got a small square opening (for window) at a height of 5 feet, a design rare in cave architecture. The most important of the caves is the upper storey over the northern wing. The roof of the lower storey cells forms a terrace giving entrance to four rooms, each accessible by two doors. Over the doorways is a long frieze by far the most interesting piece of sculpture in these caves. Dr. Rájendra Lála Mitra describes it thus:—</p> <p>“Beginning from the western end, the first figure is purely ornamental; a man in a conventional running, or dancing, attitude, dressed in a plaid (dhuti) and a scarf (chádár), and holding in one hand a tray of garlands and flowers, and in the other some lotus stalks bearing flower-buds and leaves. He has a turban on his head, and ornaments and flowers on the head, ears, and neck. The offerings in his hands are apparently intended for Buddha, emblematically represented on the other side of the arch by two elephant calves crouching in a cave. Then comes a large den, a hollow in a rock, sheltering a grown-up elephant and two elephant calves, the foremost calf crouching, and the hind one standing. The animals are tame ones, and the foremost calf shows a halter round its neck; but they have evidently strayed away from their proper pen, and taken shelter in the cave, for there appears a large crowd of men and women assembled before them, and determined to dislodge them from their shelter by force. The foremost person in the group is a stout man, ready, with an up-lifted bludgeon, to strike the nearest calf. Behind him a woman is also bent on attacking the animals, but a gentle, modest-looking lady in a veil is trying to dissuade her and drag her away by her left hand. The woman to the left of the gentle lady has thrown off her veil, and holds aloft a coil of rope, a lasso, ready to cast it on the animals. A coil of this kind</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>has already been cast and is seen sticking on the flank of the foremost calf, thrown probably by the youth on the fore-ground, whose mother, or some kind friend, solicitous about his welfare, has dragged him away so as to make him fall stooping forward. A second youth, on the same plane, is being dragged away by an equally anxious female relative or wellwisher. Three other females in the farthest background are crowding together in fear or sustaining their courage by holding each other by their hands. The cave has the mark of a svastika over it, and is evidently intended as a representation of the elephant cave (hathí gumphá), to be noticed below, which has a similar symbol on its front. Although the cave is not high enough to admit a full-grown tusker to enter it, except in a crouching position, and it may reasonably be doubted whether a highly-suspicious animal like the elephant would enter a cave in that way, there is no inherent improbability in a small tame tusker—and such animals are not uncommon—walking in with ease. But whatever the <i>locale</i>, it is certain that the whole scene is a representation of certain elephants having taken possession of a sacred cave, the dwelling of some simple people, who, with a party of their neighbours, are trying their utmost with the very inefficient means at their disposal to dislodge them. The amount of jewellery on the persons of the people precludes the idea of their being Buddhist hermits or recluses; but their adventure must have acquired some interest to have formed the subject of an elaborate tableau. The story, perhaps, is related in some of the Játakas, but nothing is known of it. To the extreme right of the compartment is an asoka tree with drooping pennate leaves, and tufts of flowers somewhat like bunches of grapes. The tree, according to the Hindus, is an emblem of constancy in women, and the scene to follow shows that it has been most appropriately introduced here. From the top of the tree a Bráhmañí goose, another emblem of constancy, is seen to fly out.</p> <p>The first scene in the third compartment is purely ornamental; it represents a couple of monkeys in a cave frightened out of their wits by a serpent darting forth to attack them. Next appears a young lady at the door of an artificial cave—evidently a cave, from the rock-work above it, and not a hut—seated crosselegged close by a man (her husband?), her left hand resting on her lap, and the right twining round the neck of her companion. There is a sort of a cap on her head, and a profusion of ornaments on her neck, ear, wrists, waist and ankles. The man is seated with his head resting on her lap. His expression, as far as his physiognomy can be judged from such rude decayed carving, is that of a person suffering from pain of one either wounded or sick, or more</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>probably asleep, as in the counterpart of this scene in the Ganesa cave, he is represented lying in a recumbent posture on a mattress. Before the lady is seen a female of inferior rank introducing a stranger, a warrior carrying a straight broadsword, and a curiously formed oblong shield. His halting, painful gait, with hands hanging helplessly, and the head stooping in front, indicate but too plainly the story of a wounded warrior—perhaps a prisoner—brought to the friendly succour of the Lady of the Cave. This is followed by the representation in which a man and woman are engaged in a fight, armed with broadswords and oblong shields. The combatants carry their scabbards on the left side over the hip, and the lady's hair dishevelled, hanging in a long braid down to her waist. Near the outstretched left foot of the lady stands a pet lamb dazed into terror and confusion by the scene. The fight lasts but for a short while; the lady is soon overpowered; her sword is broken and lost, and, while still holding her shield, she is borne away in the arms of her assailant, who carries his sword uplifted. Near the crest of the third arch two tiger cubs are seen crouching in their lair, counterbalanced on the opposite side by the figure of a goose running out to attack somebody.</p> <p>The fourth tableau represents a royal hunt. In the centre is a tree bearing large lotus-like flowers, which, from their large eyes, I should take to be sun-flowers (<i>pentapetes phaenicea</i>), though the tree in that case should have been smaller: but for the eyes they could have passed for the <i>Hibiscus mutabilis</i>, which bears the name of the sthalapadma or "land lotus;" and from behind the tree a king, or a man of consequence, has just shot an arrow at a long-horned antelope bounding away from before him with the shaft sticking on (or a wing attached to?) its flank. The archer is richly clad and has a sword by his side, and holds the bow in the true ancient Indian style, which is the same as the English, and draws the string up to his ears, and not to his breast, as did the Assyrians and also the Macedonians of old. Behind him is his led-horse, richly caparisoned with a heavy pad, a many-strapped bridle, and a thickly plumed crest, and followed by a retinue of servants holding an umbrella and chowris. The groom is a boy, ill clothed and without ornaments. Under the antelope shot are three fawns, and before them stands a hunter holding his bow reversed, after having discharged his arrow at an antelope in advance of him, while a lady seated on a tree beholds the scene from above. The foliage and flowers of this tree are similar to those of the tree in the second compartment, and so it may be taken for a <i>Jonesia Asoka</i>. Near the crest of the fourth arch is a weasel or other animal with a long bushy tail.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>trailing on the ground. Being far beyond the range of the hunter's arrow, it finds itself secure enough to look leisurely at the scene on the foreground.</p> <p>The figures on the fifth compartment have been greatly injured, and it is difficult to describe them fully; and their purpose is not clearly evident. As far as they can be made out, we have on the one side a man of rank seated on a stool, with his legs hanging down, and attended by a band of females bearing chowris and other articles of pomp, and beholding a consort in front; and on the other a female recluse seated crosslegged on a stool, and offering adorations to a small chaitya placed before her. A boy in the fore-ground is similarly occupied with folded hands. The man on the stool may, from his heavy pectoral muscles, be mistaken for a female, but examined carefully it will be seen at once that those muscles are not the compact hemispheres which the sculptor has given to all the women in the other parts of this frieze. The necklace, too, is of that flattened ligulate form which is invariably and exclusively found round the neck of men, never on women. It appears much more consistent, too, that the man who, in the preceding compartment, tried to entertain the captive fair by an antelope hunt, should in this preside over the concert for her entertainment instead of employing a woman to do the same to win the affection of the captive; he should himself come forward to bring the charms of music to bear on her pensive heart, and not resort to a substitute.</p> <p>The sixth tableau is even more defective and blurred than the last. It represents three groups, first a man and a woman seated on separate chairs and engaged in pleasant converse, with their hands resting on each other, in the second the woman, having left her own chair, takes her seat on the left thigh of the man, in the third they are both seated on the bare ground. The last compartment repeats the running figure of the first, a jawāb or counterpart to mark the completion of the frieze. It has the tray of flowers and garland on the left hand, but instead of a bunch of lotus stalks in the other it carries in its right hand a large roll of wavy ornamental cord, or a monster garland, for the decoration of a chaitya or some other sacred shrine."</p> <p>(4) Ganeśa Gumphā cave. On the highest peak of Udayagiri is the "Ganeśa Gumphā." It is a one-storey cave consisting of two quadrangular rooms with a covered verandah in front. Each room has two doorways with</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
	<p><i>Gapeta Gumpah cave.</i></p> <p>All the rubbish on the floor of the verandah has been cleared away by the chaukidar employed by the Khás Mahal</p>	...	<p>There are two photographs in the Indian Museum, Calcutta.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>semi-circular arches. Between these arches a frieze of carvings extends in three compartments. The bas-reliefs tell nearly the same story as that sculptured in the upper storey of Rānigumpha's north wing.</p> <p>(5) Hātī Gumpha cave. A number of smaller caves lead to the "Hātī Gumpha," or elephant cave. It appears to be a natural cave somewhat improved by art. A magnificent inscription in the old Lat character is cut at the mouth of this cave. The latest reading of it is by Paṇḍit Bhagavān Lāl Indrajī of Bombay. According to him the inscription was made during the reign of Kharavela Jaina, King of Kalinga. The date of the inscription is put at the 147th year of the Maurya era (or 165 B.C.).</p> <p>(6) Svargapur Gumpha cave. It is a two-storied cave, behind the Rānigumpha. It has a wing on the right. Three dvārapālas or guards flank the lower verandah, inside which there are bas reliefs on the inner wall and on the struts, that spring up with double horsemen from the pillars to support the roof. There are two inscriptions in ancient Pākī.</p> <p>(7) Jaya Vijaya cave. This is the upper storey cave, just above the stair, and is on the left of the Alakā cave. It has an inner cell and a verandah, the latter guarded by two dvārapālas, male and female. The inner wall of the verandah has a very interesting series of bas reliefs over the two arches of the two openings, of which one is a scene of tree-worship.</p> <p>(8) Tiger cave. Is on the left or west of the Hātī Gumpha, and is cut in the form of a tiger's mouth, which is gaping to make the verandah; and the door, inscribed in Pākī, is the throat to lead to the inner cell.</p> <p>(9) The following minor caves:—</p> <div style="display: flex; align-items: flex-start;"> <div style="flex: 1;"> <p>(1) Alakapurī. (2) Bhāṇḍāra. (3) Ohātā Gumpha. (4) Ohhoṭa Hātī Gumpha. (5) Haidass Gumpha. (6) Jagannāth Gumpha. (7) Jameśvar Gumpha. (8) Pātālpurī. (9) Simha Dvāra. (10) Tentuli Gumpha.</p> </div> <div style="flex: 1; font-size: 2em; margin: 0 10px;">}</div> <div style="flex: 2;"> <p>These are of comparatively less importance from an artistic point of view, though some of them are evidently of the prehistoric period. The Bhāṇḍāra (literally, stone-room), Alakapurī, Jameśvar, and Pātālpurī caves, possess both verandahs and inner cells.</p> </div> </div>
38	Puri	... Khandagiri Hill proper.	Ākāśa-gaṅgā and other rock-cut tanks.	Above the Simha Dvāra cave (Jain) is a deep rock-cut tank, called Ākāśa-gaṅgā (literally sky-Ganges), which has a flight of steps above, leading

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
	<p>Department. The broken elephant in front of the cave is to be required.</p> <p><i>Hātā Gumpā cave.</i></p>		
.....	In fair condition. The inscriptions on its brow are being rapidly defaced by very much exposure.	...	There are two photographs in the Indian Museum, Calcutta.
.....	.....	...	There is a photograph in the Indian Museum, Calcutta.
.....	.....	...	There are two photographs in the Indian Museum, Calcutta.
... ..	.....	...	There are two photographs of the Alakāpurī and one of Ohhātā Gumpā cave in the Indian Museum, Calcutta.
.....	.....	...	There are two photographs of the Akāsa-gangā tank in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
39	Purí	Udyagiri Hill Khandagiri.	Lalitakund tank	<p>to the Jain temple, and two below, one leading down to the plain, but excavated long ago by Lalát-Kesari, and the other leading down to the water of the tank. On the Nilgiri part of the hill are Rádhakund and Syámkund; and on the west slope is the Guptagangá, the secret Ganges, so called because it is inside a deep fissure of the hill.</p> <p>On the highest plateau of the Udayagiri hill, and north of the Ohhátá Gumpá, is a rock-cut tank, called Lalitakund, which has steps leading down to the water.</p> <p style="text-align: center;">THE LINGARÁJ TEMPLE.</p> <p style="text-align: center;"><i>1. Compound of the great Temple.</i></p>
40	Do.	Bhuvanesvar, Khurda sub-division.	(i) The Great Temple.	<p>The largest edifice in Bhuvanesvar is the great tower. It stands within a large courtyard surrounded by a high wall, and is about 300 yards distant from, and to the south of, the Vindu Ságara tank. The courtyard is bounded on the east by the road leading to Kapilesvara; on the north by a broad highway called Baradanda; on the south by a plot of land now overgrown with jungle, but formerly the site of a palace the remains of which are still traceable; and on the west by several small temples and their courtyards, mostly in ruins. The area forming the courtyard of the great tower measures 520 by 465 feet, with a 28-feet projection on the north side. The projecting portion measures 235 feet in length, and the flanks 115 feet each. The wall surrounding this area is built of partially-dressed laterite blocks, and is 7 feet 5 inches thick. It is plain on both sides, but below the coping there is a simple moulding with two rows of lancet heads, one looking downwards and the other upwards. The coping is sloping, and projects about six inches, to throw the rain-water off the surface of the wall; but the top is flat, and terraced with a cover of concrete which forms a good broad road. Access to this courtyard is obtained by three doorways, of which that on the south is small and commonplace—a mere opening with a pair of folding doors. The northern one is larger, and surmounted by a propylon of small size. The eastern one is the largest. It is 31 feet broad, covered by a large propylon, guarded on each side by a large figure of a lion rampant. The style of the propylon is the same as that of the local porches—a quadrangular structure with a pyramidal roof in nine tiers. The edges of roofs are set off with lancet-headed crests, and the top surmounted by a ribbed dome and vase-shaped finial. Altogether the structure is about 50 feet in height. The side walls are broken each by a set of threshold</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>.....</p> <p>Included in the area of the Com- mittee appointed under Act XX of 1863.</p>	<p>Neglected </p> <p>Not in good order; admission into the yard not allowed.</p>	<p>ib</p>	<p>There are 33 photographs in the Indian Museum, Calcutta. See pages 80-84 of Hunter's Statistical Account of the Puri district.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>THE LINGARAJ TEMPLE—continued.</p> <p>projections relieved by pilasters and niches, having a series of longitudinal bands, and the plinth is formed of a succession of the latter. There are no carvings in any part of the structure. The lions are of the conventional type, with dog-like faces, and remarkable only for their size.</p> <p>On the top of the north-east corner of the wall there is a small pavilion built of stone, and accessible by a flight of stone steps from the inside. The structure was erected at the same time as the wall, and appears to have been intended for a naubatkhana or music-room; but it is now used for religious purposes. It is called Bhogamandapa, and an image of Párvatí is placed in it to offer welcome to Bhuvaneśvara, the Lord of the Universe, on his return after the Cár festival.</p> <p>Along the inner side of the surrounding walls there is a raised berm 20 feet broad and four feet high. It originally served as a means of enabling the people to defend the temple enclosure from outside attack, but latterly, it would seem that idea has been given up, the inner edge of the terrace having been protected by a revetment, and measures taken to build a range of rooms all round. This plan, however, has never been carried out except on the north-east corner, where a long range of rooms has been erected to serve as a kitchen. Some of the rooms are large, and divided into a nave and two aisles by two ranges of pillars having bracket capitals formed of two blocks placed one over the other, and not cruciform as is so common in Buddhist buildings. In one of the aisles there is a very well executed figure of Nrisimha, in black chlorite. The area of the berm is left unpaved, but that of the courtyard below is paved with flags of granite.</p> <p>On the west side, from the middle to about halfway to the corner of the courtyard, there is a large temple of the usual style, and designed for a lingam. Though now entirely neglected, it is still in a fair state of preservation. Close by there are several small temples, and the courtyard generally is studded with a large number of temples, varying in height from 6 to 30 feet, and built in different styles, some with pointed, others with flat roofs, but of no importance either historically or as works of art. One of them, however, is worthy of note, as it is probably the oldest building in the courtyard—considerably older than even the Great Tower. It is a plain, modest-looking structure, about 20 feet high, measuring inside six feet square, and having the stump of a sandstone pillar to do duty for a lingam. The room is 5 feet 6 inches below the level of the courtyard, and it shows that the level of the ground round about the Great Tower must have</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>THE LINGARAJ TEMPLE—continued.</p> <p>been much lower, and must have been raised to its present height when the tower was erected. Under ordinary circumstances it would have been easy to demolish the little structure when the big one was set up, or to renew it on a higher level; but according to the Shastras a lingam once fixed to the ground should never be removed, for such removal would be tantamount to the destruction of all sanctity in the lingam, and an act of the grossest desecration. It is usual, therefore, in every part of India never to disturb a lingam; and as the one under notice was probably held to be of great sanctity, it was allowed to remain in its place, though the ground outside its fane was raised, and the arrangement of the place completely changed. The chamber of the temple is now accessible by a flight of three steps.</p> <p>The Great Temple proper consists of four parts, (1) <i>Rekhā</i> or shrine, (2) <i>Bhadraka</i> or antechamber, (3) <i>Nāt Mandir</i> or dancing hall, and (4) <i>Bhoga Mandapa</i> or Refectory, the last being on the east, beyond which is the pyramidal gate, attached to the eastern compound-wall.</p> <p>2. <i>Rekhā</i> (Shrine).</p> <p>Abutting on the Bhadraka on the west side stands the Great Tower. Its ground-plan is of the same dimensions as that of the porch, except as regards the central projections, which on the north and the south sides are broader, and on the west narrower, than those of the porch. The plinth is modelled into a series of pitchers, and thereupon rises a series of pilasters so arranged as to divide the surface of the body into a number of niches of the same character as on the porch. Each projection has a central large niche, with small ones above and on each side. These niches give the appearance of a three-storied building to the façade. The recesses also have niches, but they are not so elaborate, nor are they flanked with side pilasters. The lowest niche on the central projection of each side is the largest and grandest. The niche is deep, and forms the resting-place for a large statue slightly taller than life-size. On the north side the statue is that of Bhagavati, the spouse of the presiding divinity of the tower; on the west, that of Kārtika, his eldest son; and on the south, that of Gaṇeśa, his second-born. For the protection of these figures from the weather an open pavilion has been built in front of each; but these structures are of a much later date, and not at all in keeping with the style of the tower. They are ugly in shape, totally devoid of ornament, and serve only to intercept the view of the majestic edifice in front of which they stand.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>In the custody of the Committee appointed under Act XX of 1863 and used for the worship of the Lingaraj.</p>	<p>Efforts are being made to raise subscriptions to make the necessary repairs. Is in fair condition. Several petty cracks have occurred, and pieces of stone have fallen down. Several figures have been destroyed.</p>	<p>ib</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>THE LINGARÁJ TEMPLE—continued.</p> <p>The niches on the side projections, though not quite so elaborate as the central one, are by no means wanting in ornament. They are, however, not so deep as the central one, and the images carved on them are in bas-relief.</p> <p>The niches on the corner projections are smaller and less sumptuous than the last; they serve as receptacles for the eight guardian divinities of the quarters, commonly called <i>Dikpálas</i>. These are Indra for the east; Agni for the south-east; Yama for the south; Nairiti for the south-west; Varuna for the west; Marut for the north-west; Kuber for the north; and Isana for the north-east. In the <i>Puráṇas</i> two others are named—Brahma for the upper regions and Ananta for the lower; but these could not be provided for on the sides of the temple without offending the rules of the <i>Sástras</i>.</p> <p>The recesses between the projections have also their niches, but these are of a modest character and of simple form. The figures designed for these are rampant lions, and statues, 5 feet high, of men and women in different positions. Some of the figures are single, and intended to represent dancing-girls; others are in couples standing in various attitudes. Some of the last are so grossly obscene that it is impossible to describe them. The number of these, however, is not large. A few have been mutilated and others removed, leaving the niches empty. They also occur on the horizontal bands which separate the three tiers of niches. Domestic scenes in bas-relief are introduced below the pediments over the niches, and also on small panels on the piers. They are generally of small size, not more than a foot in height, and are now much disfigured. The statues were prepared in the ateliers of the artists, and then put in their respective positions; but the bas-reliefs and panels were all carved <i>in situ</i>.</p> <p>The body of the tower is about 55 feet high, and, omitting the side projections, forms a square on the ground-plan. Over this rises the spire, but without the interposition of a cornice or other feature to mark the transition from the body to the spire. The horizontal mouldings, which run over the top-most tier of niches are, however, too discontinued to indicate where the former ends and the latter begins. The projections of the body, though gradually reduced in depth and breadth, are carried along the whole height, and are crossed by horizontal bands as on the upper part of the body, but they have no niches. The central band has at its base a large pediment of a coat-of-arms pattern, and its sides are flanked by a string of model temples in bas-relief which rise to the base of the crown. Just above the pediment there is a statue</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>THE LINGARAJ TEMPLE—continued.</p> <p>of a lion rampant projecting from the wall, and at the top a small window-like opening, which was probably intended to throw light into the interior and promote its ventilation. The top of the spire is flat, and from the centre of it rises a cylindrical neck supporting a ribbed dome, over which is placed the pinnacle or kalasa. As additional supports to the dome there are under it 12 statues of lions seated on their haunches. The pinnacle is shaped like a Grecian urn. Over the last there is a massive iron trident with one straight and two curved prongs, and not, as is ordinarily the case, having three straight prongs. It has now only two prongs, one of the side ones having been struck by lightning. To the trident is attached a large flagstaff; and the flag on it, a triangular piece of yellow calico, is renewed whenever a pious pilgrim can be induced to defray the cost of a new one.</p> <p>The height of the temple, from the paved courtyard to the top of the kalasa, is about 160 feet; but as the floor of the temple is 2 feet lower than the courtyard, and it is to be presumed that when the temple was built the courtyard was lower than the floor, the total height originally must have been about 165 feet. It is not unlikely that formerly there was a chain or rope descending from the base of the kalasa to the ground, whereby people could ascend to the top when required to renew the flag or for casual repairs; but there is nothing of the kind now.</p> <p>The eastern façade abuts on the porch. There is no ornament or decoration on that side except in the walls which face the recesses between the two buildings, and there the carvings are counterparts of what are seen on the other sides. The doorway between the two buildings is plain, having no framing or moulding around it. The sanctum, like the body of the temple, is a square having a canopy on the top, and over it a roof dividing the interior of the tower into two stories.</p> <p>3. Bhadraka or antechamber.</p> <p>The next building of the group is the Mohan or antechamber. It is of the same age and style as the tower itself, and was planned and built at the same time. According to the temple records of Puri, the foundation of that building was laid in the reign of Yayati Kesari, who wrested Orissa from the hands of the so-called Yavanas and re-established Hinduism on the ruins of Buddhism. This prince reigned from 474 to 526 A.D.; but the foundation having been laid at about the close of his reign, he did not live long enough to finish the temple. His successor, Sūrya Kesari, during his long reign, seems to</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>Included in the area of the Committee appointed under Act XX of 1863.</p>	<p>Is in good order. Only petty repairs to cracks are wanted.</p>	<p>ib</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>THE LINGARAJ TEMPLE—continued.</p> <p>have done nothing for the temple, but Ananta, who followed him, proceeded with the work, and it was completed in the reign of Lalitendra Kesari <i>alias</i> Alābu Kesari. From corner to corner the porch measures 65 feet by 45 feet, but the sides are broken by three-fold projections. Unlike the two preceding ones, it has been built to appear as if it rose from the ground without the intervention of any separate plinth or surrounding berm.</p> <p>The lowest part of the walls is shaped like a plain tile, a foot thick, and on it are ranged a series of pitchers in high relief, forming the stylobate. From each of these pitchers rises a highly ornamented pilaster, so as to divide the surface into niches, which are filled with alto-relievo figures of men, women, and lions. The decorations are of the most sumptuous character, and the ornaments have been put in with lavish profusion. The doorway in the centre was originally closed by six mullion bars, each bearing the figure of a danseuse. On the north side these mullions are still <i>in situ</i>, but on the south three of the bars were some time ago removed to form a doorway for the convenience of the priests, who found the passage through the nat mandir circuitous. Three of the bars are still in position. The spaces between the bars had been originally left open for the admission of light; but the light admitted by the doorway being more than enough, the openings were subsequently closed, and within the north side a thin partition was built, so as to convert the space between the bars and the partition wall (an area equal to the thickness of the wall of the building) into a small chamber.</p> <p>The cornice is flat, and projects 4 feet. The roof is pyramidal, like that of the Bhoga Mandapa, and formed of receding ledges. It is divided into two tiers by a narrow perpendicular neck. The lower tier has nine ledges, and the upper one six. The edges of them are elaborately carved and crowned at short intervals by lancet-headed finials. The subjects on the edges include processions of horses, elephants, camels, cattle, and troops of infantry and cavalry. The central projection of each tier has a pediment flanked by model temples, and crowned with the statue of a lion seated on its hind-quarters. The roof above the upper tier is flat, and from the centre of it rises a cylindrical neck supporting the pinnacle. This is a repetition of what occurs on the Bhoga Mandapa, except in the sloping ribbed form under the Amlasila. On the Bhoga Mandapa this form is single, whereas on the Mohan it is doubled. Though the walls are thick enough to support any amount of weight that might be put on them, the corbelling of the roof is too rapid, or not sufficiently gradual to throw the</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>THE LINGARAJ TEMPLE—continued.</p> <p>whole weight of the roof on the walls. A great deal of its middle portion consequently needed additional support, and this has been provided by four massive square pillars, dividing the area of the room into a nave and two side aisles. The pillars are 30 feet high, perfectly plain, and the space between the front wall on the east and the two foremost pillars, has been partitioned by flying walls, leaving a passage from the door to the nave, and forming two side rooms.</p> <p>Close by the southern entrance on the left hand side there is a square chamber with a pyramidal roof. From the outlines of ornaments punched on this roof it would appear that the original design included an elaborate piece of workmanship, which has never been finished. The room contains several small brazen images, which are carried about on ceremonial occasions as substitutes for the presiding divinity of the Great Tower. In front of the last, and on the right-hand side of the entrance to the porch, a pillared chantry was commenced, but after the columns had been built to the height of 4 feet the work was abandoned. Its area is now covered over with a thatch. On the north side, right in front of the mullioned window, and close by it, there are one large and several small temples.</p> <p>4. <i>Nāt mandir</i> or dancing hall.</p> <p>Immediately to the west of the refectory, and abutting it, is the <i>nāt mandir</i> or dancing hall, whence the divinity in the tower is entertained with music, singing, and dancing. It is of a somewhat later date than the last, having been erected by the queen of Salini Kesari, who reigned from 1099 A.D. to 1104. Its ground-plot is a square of 52 feet. It has a berm 2 feet broad and 3 feet high on its north side, and a corresponding one on the south side, but none on the east or the west. The front of the berm is carved, like that of the berm of the Bhoga Mandapa, but the designs are different. Instead of panels filled with animal and human forms, it is covered with effigies of temples, each having a human figure seated in its middle, very like what is seen in Buddhist votive chaityas, and the broad band on the top is replaced by a series of plain mouldings. The walls from the berm to the cornice of the building are 20 feet high, and pierced by three doorways, except on the east side, where there is only one door leading to the Bhoga Mandapa. The central doorway is 14 feet high and the side ones 10 feet. The outer face of the walls is set off with a series of polygonal pilasters. The doors are modern, and shabbily put together. The central door on the west side is, however, an old one made of sandal-wood panels delicately carved</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Included in the area of the Committee appointed under Act XX of 1863.	Not in good order. Admission not allowed to non-Hindus.	ib	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>THE LINGARAJ TEMPLE—continued.</p> <p>and strengthened, and decorated with brass bosses. The cornice of the building is flat and 8 feet deep. The roof is sloping and formed of four tiers (each edged with a series of lancet-headed acrotarias), and terminates at the top in a small square flat surrounded by Saracenic battlements. The roof is supported in the middle by four square pillars and several iron beams. In the interior face the room has no ornaments of any kind except a rich framing of chlorite round the central doorway on the west side. The design of this beautiful piece of work is the counterpart of that of the Kanarak gateway. On the left jamb of this door there are two inscriptions—one in Uriya and the other in Sanskrit; but neither of these affords any information regarding the age of the building. In the eastern wall there are two niches, one of which contains an image of the androgynous Harapárvatí.</p> <p><i>5. Bhoga-Maṇḍapa or refectory.</i></p> <p>The temple includes a suite of four buildings standing in file. The foremost of these is called Bhoga Maṇḍapa, or the refectory; next, the nāt mandir, or dancing hall; then the mohan, or the porch; and lastly the deul, or the temple proper. Of these, the last two were built at the same time, and in a style quite different from the first two, which were built long after, but at different times and on different plans. The foremost building was erected during the reign of Jagat, between the years 850 to 870 A.D. It was originally designed as an open pillared chantry, for the reading of the scriptures and the delivery of lectures and sermons by learned pandits. It stands on a ground-plot 60 feet square, of which two feet all round form a berm 2 feet broad and 8 feet high. The top of this berm is paved with stone, and the sides forming the plinth of the whole structure are elaborately sculptured in low relief. The surface is divided into panels by intervening pilasters, and filled up with images of men, women, animals, temples, and bouquets; some of the representations being disgustingly obscene. Above the plinth there is a broad ornamental band set off with the figures of lines of pigeons, geese, ducks, horses, elephants, cattle, and camels, very well carved in good relief; but they have never been completely finished. In several places the outlines are punched, but are not worked out. Some of the panels also are not completed.</p> <p>The area of the building above the plinth is 56 feet square. Originally it was colonnaded all round, each side having five openings. * The central opening on the east was intended for the main entrance.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>Included in the area of the Committee appointed under Act XX of 1863.</p>	<p>Not in good order. Admission of non-Hindus not allowed.</p>	<p>ib</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>THE LINGARAJ TEMPLE—<i>continued.</i></p> <p>Three mean-looking steps lead to this entrance, and it is flanked by two piers. The width of the opening originally was 8 feet 8 inches, and was spanned by an arch with five cusps crowned by two human figures. This arch, like several other parts of the building, was never finished, as the left half of it is decorated with a scroll work, while the right half is perfectly plain. The piers are elbow-shaped. On either side of the entrance there were two openings formed by a line of three pillars spanned by a stone architrave. Thus the side comprised two piers and ten pillars, each 13 feet 5 inches high. This arrangement was repeated on the other three sides, and in the middle of the room there were four compound pillars, each formed of four richly-carved columns, for the support of the roof. The roof is pyramidal; it rises in a slope from the cornice, and at a height of about 6 feet is edged by four tiers of cornice. Then follows another slope edged with three tiers of cornice. Then another slope, and over it a perpendicular neck with a cornice ornamented with lancet-headed projections surrounding a flat roof. From the centre of the last rises a short neck supporting the pinnacle. In this form the structure had a light, airy, elegant appearance; and altogether the place was well suited for the purpose for which it was designed. But the architect had miscalculated the strength of the architraves and the weight of the roof placed over them, and in a short time some of the architraves cracked and the pillars showed signs of being crushed. It became necessary therefore to close all the openings except the central one, on each side with solid masonry walls, and to strengthen the central groups of columns by building them up so as to form solid square pillars. The width of the central openings had also to be reduced by side piers, and the arches had to be supported on iron lintels. The new walls have bas-reliefs and carved stones stuck into them, but without any taste, order, or plan; and they serve only to disfigure what was originally a handsome work of art. The original open pavilion was converted in this manner into a closed dark room, and being no longer fit for a lecture room, it was appropriated for a refectory. Offerings of cooked food are now placed in it thrice a day, instead of in the sanctuary, in which the space available is too limited for the display of any large number of trays of rice and curry. This arrangement also obviates the necessity of profuse and frequent washings of the sanctuary, which the contact of dressed rice would otherwise have rendered imperative. The objection not applying to offerings of flowers, fruits, and sweetmeats, these are carried to the sanctuary.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
			(ii) Bhagavati temple (within the enclosure of the Lingaraj temple).	<p>THE LINGARAJ TEMPLE—continued.</p> <p>On the western side, close by the corner temple, there is a magnificent temple dedicated to Durga. It was erected during the reign of Ganga Kesari, i.e., about two centuries after the erection of the Great Tower. It marks the first step towards the spread of that sexual system of the Tántric Bamacharis, which originally did not form a part of the Sivite system at Bhuvanesvara. All the old temples were dedicated to Siva in the form of a plain lingam or more or less cylindrical mass of stone without any carving or ornamentation or mystic symbol. But in the latter forms the cylinder was fixed on a loop-shaped horizontal stone, rounded at one end and more or less pointed at the other, and having two or three encircling lines on the top. This was called the yoni. This, however, did not satisfy the followers of the Brahmachári system, and a distinct female figure to serve as the consort of the lingam was held essential, and the temple under notice was erected to supply a local habitation for the wife of the presiding divinity of the Great Tower.</p> <p>The temple of Bhagavati is a double structure, including a temple proper and a distinct porch, joined to the sanctum by a lobby. Both were built at the same time, and most elaborately sculptured in the richest and most florid style of local art. The statuettes, bas-reliefs, and floral bands on it are in every respect equal to the best of their kind to be seen in Bhuvanesvara. The material being brick-red sandstone, and much warmer in tint than that of the stone used in the erection of the Great Tower, looks particularly rich. The temple, however, is so surrounded on every side by minor temples and dead walls that it cannot be seen to advantage, and in its present position is entirely lost. The presiding divinity of the sanctuary is the goddess Durgá, mounted on a lion.</p> <p>Entering the enclosures from the propylon on the east, the visitor first comes to a paved courtyard 65 feet long from east to west, and 50 feet broad from north to south. It is paved with stone, and is perfectly clear of encumbrances except the little mounds on the right hand side close by the gateway. Beyond, on the right and left, it is flanked by several other small temples of different dates and of no importance. One of them with a flat roof has a parapet of a peculiar construction, the like of which occurs only on the top of the Náṭ Mandir. It is formed of a series of crest-tiles not unlike Saracenic battlements, and somewhat similar to the Norman-Tudor flowers. The temple is dedicated to Gopálini, or the goddess Durgá, in the form of a female cowherd—the same who destroyed the demons Kirti and Vasa. To the west of it there is</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Included in the area of the Committee appointed under Act XX of 1863.	The top of the antechamber has nearly fallen down.	ib	There are two photographs in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>THE LINGARAJ TEMPLE—concluded.</p> <p>a flight of six stone steps, each 48 feet 7 inches long and 3 feet 6 inches broad, the total height of the steps being 4 feet. This court shows the original level of the ground to have been the same as that of the little temple noticed above; it is just 3 feet below the level of the road outside. Above the steps, to the base of the foremost building of the Great Tower, the distance is 22 feet. In front of the gateway, but a little to the left of the central entrance of the foremost building, there is a monolithic column 2 feet in diameter and 20 feet high, surmounted by a bull couchant. The plinth of this column is square; it has no base moulding of any kind, and its capital is perfectly plain, being formed alternately of two cavettos and two tiles. In style it bears no relation to the building around it, and is evidently of a comparatively modern date, erected long after the Great Tower and its enclosure.</p>
41	Puri	Bhuvaneśvar	(iii) Gaṇeśa and other minor temples (within the enclosure of the Liṅgaraj temple). Sahasra Liṅga tank.	<p>These, though of less importance than the great temple, are nevertheless of great interest and very well worthy of preservation. The names of some of them are Gaṇeśa, Kṛṣṇa Liṅgarāj, Gopālinī, &c.</p> <p>This tank is just east of the great temple of Liṅgarāj. It has flights of stone steps and rows of small temples all round, now neglected and much ruined.</p>
42	Do.	Ditto	Pāpanāsinī and minor tanks.	<p>Pāpanāsinī is a tank, made <i>pucka</i> by high stone walls, below which are flights of steps all around; it is just east of the Yameśvar temple. Rāmkunda is another, just west of the Rāmeśvar temple; and a little north-east is a third tank and a baoli (well with flights of steps leading down) among the ruins of the ancient palace. Gaurīkunda is held sacred by the pilgrims to bathe in; it is just east of the Gaurī Kedareśvar temples. The Mukteśvar, Brahmeśvar, and other temples possess tanks of their own.</p>
43	Do.	Ditto	Vindu Sāgar tank.	<p>In the centre of the town is a large sheet of water called Gosāgara or Vindu (drops) Sāgara, so called from a statement in the Ekāmra Purāṇa that drops from all the sacred pools on earth, in heaven, in the lower regions, as also of nectar wine, holy butter, and all that is most delectable, constantly fall into it. The tank now measures 1,400 by 1,100 feet, with an average depth of 16 feet. All its four sides were originally lined with blocks of laterite, so arranged as to form magnificent flights of steps. On the south side these steps are still in a good state of preservation. On the east and west for half the length in continuation of the south side they are still <i>in situ</i>, but beyond that they have fallen down into the bed of the tank. On the north-side also</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation, and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the area under the control of the Committee appointed under Act XX of 1863.	Not in good order	...	ib
.....	.....	...	There is a photograph in the Indian Museum, Calcutta.
.....	...	...	There is a photograph of the Pápanásini tank in the Indian Museum, Calcutta.
In the area under the con- trol of the Committee ap- pointed under Act XX of 1863. Used by pilgrims.	Not in good order, the flights of steps being greatly ruined.	ib	There are two photographs in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>the whole of the stone has fallen down except about 20 feet in the middle, which forms a ghat on that side leading from a group of small temples to the water. In the centre of the tank there is a large island protected by a stone revetment. This is a feature common to many of the larger tanks in Orissa, and adds greatly to the beauty of those artificial lakes. The Vindu Ságar island measures 60 by 50 feet and has a small temple on the north-east corner of it. Before the temple there is a terrace with an artificial fountain in the centre. On the south-east corner, opposite to the terrace, there is a small pavilion supporting the reservoir of the fountain. Other pavilions, but of dissimilar make, stand at the south-west and north-west corners. On the occasion of the bathing festival an image of Vishnu is brought to the temple, and by holding the thumb against the jet of the fountain, the water is directed towards the image, and a shower-bath is effected to the wonder of the faithful who look upon the feat as a miracle. The tank is fed by one or more natural springs at the bottom, but the water is anything but pure.</p>
44	Puri ...	Bhuvaneśvar ... (On the eastern side of the Vinduságar tank.)	Ananta Vásudeva temple.	<p>A large temple with porch, dancing hall and refectory, all enclosed by a wall. The temple is about 60 feet high. Both the temple and the porch bear elaborate carvings on the outside. The temple had an inscription according to which it was built by order of Bhatta Bhaba Dera, minister of a king named Hari Varanma, and by caste Ráhi Bráhmaṇ. The inscription was composed by Váchaspati Miśra, who belonged to the close of the eleventh century A.D.</p>
45	Do. ...	Bhuvaneśvar ...	Vetál Deul temple.	<p>This consists of a main temple highly carved and a porch. Unlike other temples of Orissa its spire is four-sided and ends in a long ridge, set off with three kalasas. The main body bears elaborate carvings on the outside, many being very fine. The porch is a new addition.</p>
46	Do. ...	Ditto ...	Paraśurámeśvar temple.	<p>The main temple is 60 feet high with an oblong porch. The ground plan of it is square. Its outside is most elaborately sculptured. The porch has got an entire skylight of six windows in front and twelve windows on the sides—a peculiar arrangement not seen elsewhere except in the Vetál Deul. The sides of the porch are profusely covered with bas-reliefs representing processions of horses and elephants in the upper band and scenes from the life of Ráma in the lower band. Over the south doorway of the porch is an inscription in early Kutila characters in four lines ascribing the erection of the temple to a Kalinga king. Finely ornamented. Its antechamber is rather peculiar with sloping roof.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Priests 	Lately repaired, though much of the lower carvings are gone.	ib	There are seven photographs in the Indian Museum, Calcutta.
Priests 	In rather good condition ...	ib	There are five photographs in the Indian Museum, Calcutta.
.....	Is fast decaying for want of repairs. Several petty cracks have occurred. It is an elaborate temple. The antechamber is in an advanced state of decay. Several pillars have been broken and are in a condition to fall down soon. They require to be reconstructed and the roof thoroughly changed.	...	There are six photographs in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
47	Puri ...	Bhuvaneśvar ...	Temple of Gaurī Kedāreśvar, Mukteśvar, and Siddheśvar.	Close to Paraśurameśvar temple round a spring named Gaurī Kuṇḍa stands a group of temples. The smallest and the most beautiful of them is the temple of Mukteśvar. It is barely 35 feet high, with a porch 25 feet. The ornamentation, however, is of the most sumptuous description. The floral bands are neat and well executed, the bas-reliefs are sharp and impressive, the statuettes vigorous, full of action, varied and decently draped, and the whole temple well proportioned. Dr. Rajendra Lāla Mitra writes of them as follows : " Among the subjects may be noticed a lady mounted on a rampant elephant and striking her uplifted sword against a giant armed with a sword and a shield; a figure of Annapūrṇā presenting some alms to his lord Siva; semkophido females canopied under the expanded hood of five or seven-headed cobras; lions mounted on elephants; groups of elephants fighting with lions; lions capped with elephantine trunks; damsels in various attitudes, some dancing, others playing on the Mridanga, or the Vīṇā, or the Tāmbura; crouching monsters supporting heavy weights; saints worshipping Siva; an emaciated hermit giving lessons to a disciple; another reading a palm leaf manuscript placed on a cross-legged stool; a lady standing under an umbrella; another standing by a door with a pet parrot on her hand; another enjoying the cool shade of a tree; another standing on a tortoise. This last is evidently intended for the goddess of the earth. The head-dresses of most of these ladies are particularly interesting, and most of the chignons shown on plate XXV of Volume I, have been taken from them. The scroll works, bosses and friezes are also worthy of special note, as they display marked excellence in design, and great delicacy of execution." Unlike the generality of Orissa temples, the interior ceiling of its porch is carved, and is an elaborate and most beautiful piece of work. Right in front of the porch is an archway or tower 15 feet high. It is supported on two columns of elaborate workmanship, the whole looking very graceful from the outside.
48	Da ...	Ditto ...	Temple of Brahmeśvar.	This is a large temple with a porch, built on a high mound. Like Mukteśvar temple, its interior and exterior are both elaborately and in many places exquisitely carved. Many of the statuettes have been removed by visitors. It had an inscription which was removed to the Asiatic Society by Captain Kitto. According to the inscription, the temple and the adjoining tank were built under the orders of Queen Kalāvatī, mother of Udyolaka Kesari, King of Kalinga. It cannot be later than 862 A. D. This temple consists of a central one of shrine and Mohan with four smaller ones on the corners, all surrounded by walls and a pucca tank on the south with other plain temples.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	<p>The temple of <i>Gauri Kedāresvar</i> is in very good condition, and only some petty repairs are required.</p> <p>The temple of <i>Muktesvar</i> is in a very bad condition. Its antechamber is in a tottering state. Dangerous cracks have occurred here and there. Rank vegetation has overgrown the temple, which is hastening its decay. The eastern compound has been undermined by the tank.</p> <p>The temple of <i>Siddhesvar</i> is in good condition, but has rank vegetation grown over it. The pavement has sunk considerably. The top of the antechamber requires plastering to prevent rain and rank vegetation from penetrating.</p>	...	There are seven photographs in the Indian Museum, Calcutta.
Nominally the priest ...	Very much neglected, and hence much ruined.	ib	There are ten photographs in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
49	Purí ...	Bhuvaneśvar ...	Someśvar temple.	A small temple with a ground plan of 27 feet and a height of 33 feet. Its porch is oblong, 33 by 27. Not so well executed as in the Mukteśvar and the Brahmeśvar; the carvings are rather plain and in places very fine. A large well is on the north of it.
50	Do. ...	Ditto ...	Sari Deul temple, No. I.	Finely carved and ornamented, having an antechamber and a shrine, and facing towards the west, which is rather unusual.
51	Do. ...	Ditto ...	Sari Deul temple, No. II.	It is also finely carved, having shrine and antechamber, and four smaller temples in the four corners,—N.-W. of Liṅgarāj.
52	Do. ...	Ditto ...	Chitrakārinī temple.	It is of the above style naer the Pāpanāsinī tank, which is puoca.
53	Do. ...	Ditto ...	Yameśvar temple.	Finely ornamented
54	Do. ...	Ditto ...	Rājarānī temple.	Elaborately carved. It is situated in the fields, N.-E. of the village.
55	Do. ...	Ditto ...	Rāmeśvar temple.	It has a shrine and antechamber of plain mouldings, besides a large tank. There are four smaller temples, somewhat carved but much ruined, named after the brothers of Rāma.
56	Do. ...	Ditto ...	Bhāskareśvar temple.	Has a very big liṅga of Mahādeva
57	Do. ...	Ditto ...	Mitreśvar and other minor temples.	There are innumerable minor temples, more or less carved and interesting, but very much neglected and ruined, which are scattered in the village and fields, and of many of which the names are forgotten. Of these Mitreśvar, Nareśvar, Taleśvar, Koṭi-tīrtha, Nāyakeśvar, Mahāvīra, &c., might be noted.
58	Do. ...	Kapileśvar ...	Temple of Mahādeva.	In the village of Kapileśvar is a rather large temple of a plain style, which is dedicated to Mahādeva under the above name. It has four parts, and is carved in plain mouldings and figures. In the compound are some other temples of a smaller size, and a well, and on the south is a large tank.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	Dilapidated	ii b	There is one photograph in the Indian Museum, Calcutta.
.....	Decaying	ii b	There are three photographs in the Indian Museum, Calcutta.
In charge of the tahsildar of Khārda and the zamindar of Binjharpur.	Ditto	ii b	There is a photograph in the Indian Museum, Calcutta.
	Ditto	ii b	Ditto ditto.
	Weatherworn; carvings and mouldings much ruined, and three side chapels gone.	ii b	Eight photographs in the Indian Museum, Calcutta.
	Rank vegetation has grown over the top of the temple. Several pieces of stone from the top have fallen down—also the top of the antechamber.	ii b	There is a photograph of the carvings in this temple in the French work entitled "Les Monuments de l'Inde" by Dr. Gustave le Bon, who was in charge of the Archaeological Mission to India, published in Paris in 1893. There are eight photographs in the Indian Museum, Calcutta.
	The temple itself is in fair condition. The antechamber of it has been cracked in several places, and the cracks require to be repaired. The top of the antechamber is full of rank vegetation, which should be cleared off. The courtyard also is full of jungle, which should be removed.	ii b	
	Decaying	ii b	There is a photograph in Dr. Mitra's "Orissa", Vol. II.
.. ..	.....	...	One photograph of Náyakeśvar in Dr. Mitra's "Orissa", Vol. II.
.....	.....	...	See photograph in Vol. II. of Dr. Mitra's work on the Antiquities of Orissa.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
59	Puri ...	Sisupál [2½ miles east of Bhuvaneśvar].	Fort ruins ...	The ruins of a considerable fort still exist with the walls and moat. Inside the only remains worth noticing are a number of monolithic laterite pillars in four rows, indicating a large hall of the palace. There is also an image of a goddess, on the back of which a long inscription in Kuṭila characters is visible. The image was broken into two pieces, and these have been joined by a band of iron.
60	Do. ...	Gengati river [about a mile south-east of Bhuvaneśvar].	Bridge ...	A fine bridge resembling the Aṭāranāllā bridge of Puri, but much older, being attributed to the Kosari kings. It lies in a ruinous state, and most of the dressed stones have been utilized by the District Board in metalling their road.
61	Do. ...	Dhauli [a hill two miles west of Sardaipur, on the 3rd mile left bank of the river Dayá].	Rock inscriptions.	The edicts of Aśoka are cut on the south-eastern hill known as Aśvatthámá. The rock has been hewn and polished for a space of 15 feet long by 10 feet in height, and the inscription deeply cut thereon in four tablets. Immediately above the inscription, the rock has been smoothed into a terrace on the right side of which is the forehalf of an elephant 4 feet high, of superior workmanship. The inscription consists of eleven edicts issued by "Darānampriya priyadasi" or Priyadarśi, beloved of gods, which are found elsewhere at Gunar, Lat, Eusophzai, &c. These edicts are, however, preceded by an order and followed by another order which are not to be found in the other places except Jangada in the Ganjam district. Historically, these edicts are invaluable as affording the earliest authentic account of Orissa.
62	Do. ...	Do. ...	Caves ...	Just east of the Mahádeva temple, now half fallen, is a small cave, inscribed in old <i>Nāgarī</i> . On the south face of the Aśvatthámá rock are several cells of a prehistoric period. These are on the west and south side of the hill, which is crowned by that of Mahádeva. Some statues are lying about neglected.
63	Do. ...	Do. ...	Temple of Mahádeva.	A very old temple remarkable for several peculiarities.
64	Do. ...	Kanarak ...	Black Pagoda	"The most exquisite memorial of sun-worship in India, or I believe in any country, is the temple of Kanarak upon the Orissa shore" (Hunter). This is the largest of the Orissa temples and was built by Languliya Narasimha Deva in twenty years from 1241 to 1261 A. D. It is situated about 19 miles north-east of Puri and about 2½ miles from the sea-coast. It consisted of a main temple and a porch. The main temple now lies ruined—a mass of gigantic stones. What is now visible is the porch. It is a square building of 66 feet each side with a door on each side. The inside is devoid of ornamentation and had a false ceiling. This ceiling has fallen down, covering the

DISTRICT—continued.

Custody or present use.			Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6			7	8	9
.....			All gone; only the very high mound of the rampart and some pillars remain.	...	
.....			
.....			Neglected ...	iii	See pages 95 to 96 of Vol. XIII of the Archæological Survey Reports. Also pages 77-80 of Hunter's Statistical Account of the Purī district.
			Ditto ...	iii	
Pujari ...	...	...	Fallen down, but there is another very nice temple just at the foot of the hill, which is now covered with rank vegetation.	iii	See pages 96 to 98 of Vol. XIII of the Archæological Survey Reports.
Entirely deserted		...	The main temple came down long ago, and the only structure that is now standing is the <i>Bhadra-ka</i> , or audience hall. The outer face of this temple is comparatively sound, but the doorways have become much weakened. The inside roof virtually is in a ruinous condition, and almost all the stones of it are ominously hanging unsupported. The floor is now covered with stones fallen down from the	iii	See pages 84-91 of Hunter's Statistical Account of the Purī district. There are 28 photographs in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>floor with large stones by iron beams and rubbish. The doorways are of mogni or stealite. The eastern gate was the main gate, and is a magnificent specimen of Hindu architecture. Nine elaborate rows of carvings, snakes, monkeys, human couples, creeping branches, tracing and arabesque designs spread on each side of the outside gateway. On the top are prolongations of these nine rows, the middle four rows consisting of holy men in every variety of devotional postures. The walls on the outside have niches set off with floral bands and containing big statues of men, women, and lions, generally well carved. The roof is pyramidal, with a slope of about 72 feet. From above the main body of the porch first project seven cornices, then rises a perpendicular height without any projections; above these are six more projecting cornices followed by another perpendicular; lastly comes a series of fine bare projecting ledges supporting on the top a ribbed dome with crouching lions on the sides; and over this a smaller dome which would have ended in a kalasa and spire. The lower thirteen projecting ledges bear elaborate bas-reliefs of processions, hunting and battle scenes, and representations of all the occupations and amusements of life. The immense variety of illustrations, of Hindu manners contained in it may be imagined when we think that with a height of from one foot to eighteen inches, the frieze extends to nearly three thousand feet in length and contains probably at least twice that number of figures (Fergusson). The corresponding perpendicular recesses contain life-size human figures with the hands uplifted.</p> <p>Outside the porch are a pair of gigantic elephants on the north side, a pair of equally gigantic horses, ready saddled, on the south side, and facing the gate a massive lion, couchant on an elephant. About half a mile off now lies the architrave of the eastern gate cut into two for facility of conveyance; when one, it was an enormous piece of stone, $19 \times 4\frac{1}{2} \times 3\frac{1}{2}$, and weighed about 24 tons. It was divided into nine gravels, each containing a human figure richly ornamented, wearing a high-pointed crown and seated cross-legged on a lotus. The figures represented Ravi or Sun, Soma or Moon, Mangala or Mars, Budha or Mercury, Vrihaspati or Jupiter, Sukra or Venus, Sani or Saturn, Ráhu and Ketu—the ascending and descending nodes. The idol sun-god was removed to Purí in the beginning of the 17th century by order of King Narasinha Deva. At the time of removal, the king caused a measurement to be made of the main temple and porch, which measurements are noted in the Mádolá Pañji.</p>
65	Puri ...	Márik Chak, Chilka Lake.	Temple ...	It has a shrine and antechamber of a plain style ...
66	Do. ...	Khurda ...	Pándava Ghara cave.	The cave is a large natural cavern partitioned by art. On the partitioned floor are many short

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
	<p>inside roof, and danger to life may be expected at any moment when removing these stones. The Bhogamandap is now buried under the sand, and if this be brought to light by removing the sand and <i>débris</i> the whole structure may fall down. The two lions placed on the top of it are in good condition.</p>		
Abandoned	In good condition	iii	Two photographs in the Indian Museum.
Ditto	Ditto	iii	See pages 93-100 of Vol. XIII of the Archaeological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
67	Puri ...	Satyabári ...	Temple of Gopál.	inscriptions in different ancient characters, such as <i>shell</i> , latter <i>Gupta</i> , old <i>Nágari</i> , and <i>Uriya</i> . It is called <i>Pándava Ghara</i> , the house of the <i>Pándavas</i> . This temple is rather modern, having shrine and antechamber of a plain style.
68	Do. ...	Chandésvar ...	Temple of Mahádeva.	Its style is that of the profusely sculptured Bráhmámanical temple common to Orissa. The execution of the sculptures outside the temple is of the degraded and in many instances obscene class peculiar to the decline of the art during the 11th and 12th centuries A.D. The temple originally measured 90' x 45', but these original limits have since been considerably reduced by the destruction of all except the sanctum and <i>antardá</i> or antechamber. The ceiling of the sanctum is supported by four pillars standing within the chamber.

TRIBUTARY STATES,

69	Boad State	Boad ...	Navagraha temple.	This temple is built of red sandstone and planned on the principle of intersecting squares laid down by Fergusson as the most common type of plan of mediæval temples in India. Very profusely carved in successive reticulated clusters of vertical lines which are very effective in giving light and shade to the relief. Period 9th century A.D. There are other temples smaller than the Navagraha, but, in every other respect similar.
70	Boad State.	Boad ...	Temples of Siva.	There are three temples at Boad which are dedicated to Siva and are named Kapilesvar, Bhuvanesvar, and Somanáth. They are all equal in height, and the carvings on all are alike. The temples are built of plain ashlar with an outer covering of red stone. The exteriors of the temples are plain, but the skill of the architect is displayed in the beauty and arrangement of the interiors. These are covered with profuse and elaborate carvings, and the architectural details are cut with an elegance and precision which are very admirable. The similarity between these three temples and the well known temple at Bhuvanesvar (in the

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Used for worship ...	Not in bad condition ...	ib	See pages 98-9 of Vol. XIII of the Archaeological Survey Reports.
In charge of a marfatdar ...	Not good ...	iib	See pages 101-2 of Vol. XIII of the Archaeological Survey Reports. There are photographs of the temple and its mouldings in the Indian Museum, Calcutta.

ORISSA.

Rájá of Boad. In use ...	Sadly neglected. The facing stones over the entrance of one of the big finely carved temples have come down. One of the small temples is in ruins. Mr. Beglar brought to notice the claims of these little known but exquisite gems to permanent repair and preservation, if needed, with Government aid to supplement the Pújaris' and Rájá's contributions. In one enclosure there are three big temples finely carved, eight small temples, and one large central temple built of plain ashlar with no carvings. The large central temple is plastered.	iib	See pages 118-19 of Vol. XIII of the Archaeological Survey Reports, and for plan of the Navagraha temple, see Plate XVIII of the same volume. There are photographs of the Navagraha temple and of one of the smaller temples in the Indian Museum, Calcutta.
Rájá of Boad and in use ...	.....	iib	Furnished by the Rájá of Boad.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
71	Dhenkanal State.	Kapilash Hill, Deogan.	Temple of Siva.	<p>Puri district) in the arrangement of construction and style of carvings leads to the conjecture, and tradition also has it, that these were also erected during the reign of the same Rájá Lalátendra Kesari, who reigned in Orissa from A.D. 623 to 667, and by whose order the temple at Bhuvaneśvar was built.</p> <p>This temple is the oldest and most important in the State. It is situated on Kapilash Hill, which is more than 2,000 feet above sea level. Is said to have been built by Rájá Pratáp Rudra Dev, the ruling monarch of Orissa, who reigned from A.D. 1504 to 1532.</p> <p>The legend connected with the erection of the temple is as follows:—Rájá Pratáp Rudra Dev accidentally killed a bull, and as it was a great sin for a Hindu prince to kill a bull or any of the bovine species his religious instructors advised him to expiate the sin by building a temple. The temple is dedicated to Siva, and lands have been assigned by the State for the worship of the Thákur and the maintenance of the temple.</p> <p>There are water springs which flow close to the temple and are said to possess healing properties.</p>
72	Khandpára State.	Kantilo	... Temples ...	<p>Though modern they are very picturesquely situated and deserve to be kept up, but <i>not</i> at Government cost.</p>
73	Mayúrbhanj State.	Adipur	... Temple of Kinohakeśvari.	<p>Adipur is situated on the banks of the Vaitarani. In it there are the ruins of certain stone temples, the principal of which is that of Kinohakeśvari. The stone carving is of exquisite make, and it resembles in a smaller degree the carvings and remains at Bhuvaneśvar. The nature of the temples and of the fine making of idols, as well as the aspect of that particular part of the country, shows that the place was once famous and prosperous. The style of architecture shows that it was probably of the same period as Bhuvaneśvar. Stone slabs are found in quantities within a radius of about six miles from the temple.</p> <p>The history of the place and of the remains has however, been properly enquired into. The temple and the idols are said to have been destroyed by Kálápáhár, the General of the Emperor Aurangzeb.</p>
74	Ditto ...	Haripur	... Fort ruins ...	<p>Haripur is situated about six miles from Baripada. There is a fort now in a dilapidated condition. This was built probably during the Mahratta period as a place of refuge. The houses were made of brick with carvings.</p>
75	Ditto ...	Baripada	... Temple of Jagannáth.	<p>This temple is of some importance from an antiquarian's point of view. It was built by Vaidyanath Bhanj, the then Chief of Mayúrbhanj, in the year 1575 A.D.; does not possess any great architectural pretensions.</p>

ORISSA—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	In good condition	ii b	
In use	In fair order. Admission not allowed.	ii b	
.....	.....	iii	
.....	.....	iii	
.....	

CLASSIFI

[See Government of India, Home Department,

- I.—Those monuments which, from their present condition and historical or
 II.—Those monuments which it is now only possible or desirable to save
 the exclusion of water from the walls, and the like.
 III.—Those monuments which, from their advanced stage of decay or
 I (a) and II (a).—Monuments in the possession or charge of Government,
 conservation.
 I (b) and II (b).—Monuments in the possession or charge of private bodies

(1) HÁZÁRIBÁGH

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Házáribágh	Mahaudi Hill ...	Temples ...	There are four rock-cut temples at Mahaudi, three being close to each other, and the fourth on the far side of the hill, about two miles distant from the others. The first three consist of rectangular rooms from 5 to 8 feet long and broad, and from 5 to 6 feet high, cut in large sandstone boulders, with small ogee-doorways about $4\frac{1}{2}$ by $2\frac{1}{2}$ feet cut through square sunk panels. The ceilings and floors are flat solid stone. One temple has a carved sun-flower in the centre of the ceiling of the room and of the overhanging porch; also two small sun-flowers in the spandrels of the doorway, and an elephant on one side,—all cut in relief. Another has no ornament at all; while the third has string and cornice lines of ogee shapes projecting altogether about four inches from the face, a niche on each side sunk in the rock, and a lily over the doorway in relief. The outside of the boulders is quite rough, except in the most ornamental temple, and this is shaped round, with a ridge resembling an inverted boat, the ridge being the keel. Inside they contain some remains of the linga ornament, and one has three niches in its walls. There are no inscriptions on any of them. One is brown outside, the others quite black. On the whole, they are very plain and rough, and have very little claim to be considered architectural remains. They are curious, and that is about all that can be said for them. The fourth temple is in general appearance similar to the rest, being cut out of sandstone rock, but somewhat larger. It has three square rooms—a central one, with a room on either side entered by square-headed doorways.
2	Ditto ...	Sátgawan ...	Temples ...	Sátgawan is a small village near the Sakri, south of the Kawá Kol Hills; the place enjoys some local reputation. The ruins here are extensive, consisting of over a dozen temples, all dating from the later Gupta period. Of the small temples, only the door jambs and enshrined statues in various stages of

PUR DIVISION.

CATION.

Resolution No. 3—168—83, dated 26th November 1883.]

archæological value, ought to be maintained in permanent good repair.
from further decay by such minor measures as the eradication of vegetation,
comparative unimportance, it is impossible or unnecessary to preserve—
or in respect of which Government must undertake the cost of all measures of
or individuals.

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	.....	ia	
Unknown	In ruins	iiia	See page 115 of Vol. VIII of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
3	Házáribágh	Kunḍa	... Fort ruins ...	<p>decay exist. Numerous inscriptions on the rocks in the hills across the Sakri, some three miles north, also exist. Excavation would here yield rich results, but there is little to conserve beyond the sculptures and the basements of the temples which the excavations would certainly disclose. Thorough exploration of the hills would perhaps yield more inscriptions. Hardly anything can be done to save the rock inscriptions beyond protecting them from wanton injury.</p> <p>This fort was the castle of the old Rájás of Kunḍa. It is rather imposing from a distance, being a parallelogram, some 280 feet long by 170 feet broad, with an average height of 30 feet. It has a square central entrance tower on the west front, and four square corner towers, with straight battlemented walls between them. It was admirably adapted for the warfare of past times, being situated on a tongue of land which projects into a basin surrounded by hills, except on the east side, where it commands a gorge. On three sides it is virtually inaccessible, as the land shelves off abruptly into deep ravines holding nálas in the rainy season. On the west side alone is there anything like a feasible approach, and even here one has to descend into low ground before rising to the level of the gateway. The site appears, therefore, to have been carefully selected for purposes of defence.</p> <p>On approaching nearer from the west, the appearance, architecturally, is rather disappointing, being plain and poor.</p> <p>The central tower is about 30 feet wide by 40 feet high, rising on one side to 50 feet, and projecting about 20 feet from the main walls, which rise to about 25 feet from the ground. The entrance gateway, now fallen down, was on the north side of this tower. Passing on, a second gateway in the west main wall is traversed and the enclosure is reached.</p> <p>The four walls are flanked by towers 20 feet square, projecting at right angles, like the central tower, about 15 feet, and facing each other. Two of the corner towers are of the same height as the main walls, and two are about five feet higher. The walls are stepped at each tower with the falling ground on which the fortress is built, being highest on the west side, about five feet lower on the north and south, and five feet lower still on the east, in which there is a small postern gateway with masonry steps outside leading down to the valley beneath. The battlements of the walls, where perfect, have two irregular rows of small square loopholes, one just above the string course, the other about two feet higher, and as much from the top of the walls, so that the defenders could fire over the walls from the level of their feet and from an</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.			Classifi- cation.	REMARKS.
6	7			8	9
Unknown	Decaying	...	...	iii	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
4	Házáribágh	Kulhuá Hill (near the Nirañjan, where it issues from the hills).	Rock inscriptions.	<p>intermediate height, i.e., standing up, sitting, and lying down. The central tower has three distinct tiers of loopholes, two of which are square and one long, beneath the lookout or side donjon tower, which is also square and long, and loopholed for archery or musketry. The corner towers have two tiers of loopholes, one of which is long, the other square. These towers appear to have had floors and roofs, traces of which now remain, and to have entirely housed the garrison, as no signs of buildings are to be seen elsewhere. They contain small masonry circular staircases, approached from the courtyard, giving access to the several rooms, and to the tops of the walls.</p> <p>Inside the fort the ground is irregular, and appears to have contained no buildings. It is now overgrown with jungle.</p> <p>Perhaps the most curious object in the fortress is the well, which is beneath the north-western tower and is approached by a steep subterranean masonry staircase arched overhead. The mouth of the well is about 30 feet below the ground level, and 6 feet in diameter. It is now completely filled up with earth and masonry rubbish.</p> <p>Architecturally the fortress is decidedly poor. A pair of small, common-place half octagon limestone shafts remain on one side of the main entrance, and this is with the exception of a few stone steps all the out work about the place.</p> <p>The other doorways are square, having wooden lintel heads. The buildings and walls are composed of small irregular pieces of limestone, with brick string-courses and battlements. The whole was once apparently plastered, but this has now for the most part worn off, exposing by no means a good specimen of rubble masonry.</p> <p>The battlements are machicolated as already described, but are not broken up in the usual castellated style,—alternate opening and solid; they have, however, ogee-headed projections, thus giving the appearance of being broken up.</p> <p>The walls are all perpendicular, and from three to six feet thick, and built with nearly pure lime mortar. The fort could not stand the fire of artillery.</p> <p>The inscriptions date to between the eighth and twelfth centuries; they appear to be almost exclusively Buddhist, but are in very bad order. The sculptures date to about the same period, but are both Bráhmaical and Buddhist. The place is little known, difficult of access, and has not been thoroughly examined; a proper examination is necessary.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown ...	Being destroyed by weather ...	iia	

(1) HÁZÁRIBÁGH

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
5	Házáribágh	Bishungarh ...	Temples ...	<p>These temples are built of bricks in the Bengal style. The front façade shows some ornamental work. There is an inscription in debased Nágari. They are not more than 200 years old. The Baoli is a large well with a flight of steps leading to the water.</p> <p>There are numerous small temples here, some with inscriptions. From the inscriptions, it is clear the temples are modern, and are not otherwise of much interest. Mr. Beglar's copies of the inscriptions have been mislaid, and no one else that he knows of has copied or published them. Though not of great interest, yet, as records of the past, they perhaps deserve to be copied and published.</p>
6	Ditto ...	Paresnâth Hill...	Jain Temples	<p>The special sanctity of Paresnâth Hill, which yearly attracts about ten thousand pilgrims from distant parts of India, arises from the fact that it was the scene of Nirvâna of no less than ten of the twenty-four deified saints who are the objects of Jain worship. From the last of these Pârsva or Pârsvanâtha, the hill originally called Samet Sikhar has derived its second and better known name of Paresnâth.</p> <p>The temple, the idol in which bears the oldest date of consecration, although the edifice does not exhibit the greatest signs of age, is a handsome building of brick, freshly <i>chunamed</i> and whitewashed every year. A Sanscrit inscription at the foot of the images in it announces the year of their being placed in the shrine, viz., A. D. 1768.</p>

(2) LOHÁRDÁGÁ

7	Lohárdágá	Doisa ...	Fort ruins ...	<p>This place is situated about 30 miles south-west of Ráñchi. It is the site of a ruined palace once inhabited by the Rájás of Chota Nágpur. The palace was five storied and of brick; the temples and buildings around were of elegantly carved granite. An inscription cut on one of the stones shows the place to have been built in 1721 Samvat or A. D. 1664.</p> <p>The tradition is that after Rájá Raghunâth Sahi built the fort he lived there for a few years only, and left it at the bidding of a Bráhmaṇ, who declared the place unlucky.</p>
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(3) PALÁMAU

8	Palámau ...	Palámau ...	Fort ruins ...	<p>The place is the seat of the old Rájás of Palámau, and is said to contain many objects of interest. There are two extensive forts. The walls are in very fair preservation. They have been cleared of jungle at the private expense of two members of the Palámau Ráj family. They are very interesting places.</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown ...	In ruins ...	iii	See page 73 of Vol. XIII of the Archaeological Survey Reports.
In charge of the mahajans of Murshidabad, who are the heirs of the consecrators. In use.	In good condition ...	ib	See page 73 of Vol. XIII of the Archaeological Survey Re- ports. Also pages 216-227 of Hunt- er's Statistical Account of the Házáribágh district.

DISTRICT.

Not in use and not in any one's custody.	Now in ruins ...	iii	See page 322 of Hunter's Statistical Account of the Lohárdágá district.
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DISTRICT.

Palámsu Ráj	iiib	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
9	Palámau ...	Japla ...	Fort ruins ...	<p>The seat of a local Chieftain ...</p> <p>The sculptures are ancient, and as the place is of importance, and was so when Rohtas was occupied by Sher Shah, they cannot date to later than the 11th or 12th century. The palace and existing temples are, however, modern. Further examination of the sculptures and mounds is needed.</p>
10	Ditto ...	Chechári ...	The Támoli Garh.	Was a magnificent building; probably the fortified residence of some Chief.

(4) MÁNBHUM

11	Mánbhúm...	Pachet ...	Fort ...	<p>This fort was long ago the main seat of the Rájá of Pachet. There are a great many ruins of temples, tanks, fortified gateways, towers, &c. The gateways are all of stone,—large solid slabs of a hard but rather coarse-grained sandstone, laid without cement, or at most with very little of it. The joints are very fine, and no cement can be traced in the blocks which lie scattered about, and which evidently at one time formed portions of the structure. The arches of the gateways are very well built, and iron clamps have been employed in various portions of the walls, but with what definite object is not apparent. The buildings are old.</p> <p>The temples, on the contrary, are all built of small, tile-like bricks, thin, but very hard, and plastered over. The ornaments are not on the surface of the plaster only, but are on the bricks themselves. The figures in relief appear to have been stamped on the bricks while they were soft, and the bricks burned afterwards. The arches are well built.</p> <p>Remains of tanks, with aqueducts and small temples and residences in the centre of the tanks, also exist. The tanks are now to a great extent filled up, and the buildings are in ruins.</p> <p>The Rájá's residence and court are oblong structures, vaulted over. The vaulting is very well executed; the walls are plastered over, the doors are invariably very small, and there are no windows.</p> <p>The entire fort is now full of dense low jungle, with the exception of small patches of cultivation in what before were tanks, but are now filled up. There was a deep moat round, outside the ramparts through which the hill torrents coming down the sides of Pachet Hill were led; parts of it are filled up, others deepened.</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.			Classifi- cation.	REMARKS.
6	7			8	9
Rájá of Palamau... ..	In decay	...	...	ii b	
.....	In ruins	...	...	iii	

DISTRICT.

Rájá of Pachet	Decaying	ii b	See pages 178 to 182 of Vol. VIII of the Archæological Survey Reports. Also page 304 of Hunter's Statistical Account of the Mánbhám district.
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
12	Mánbhúm...	Katras	... Dewál Temple	<p>There are three lines of ramparts and moats, each something in the shape of an irregular pentagon. The second and third or innermost ramparts and moat are now so full of dense thorny jungle that it is impossible to discover the ruins of structures in the innermost area. There is a fine large temple up the side of the hill, where a large gathering of people takes place annually. It is regarded as a very holy place by the people of the district.</p> <p>Katras is an important village, about six miles south of the police outpost between Govindpur and Topchânchi. The Rájá of Jhariá sometimes resides here. There are several pucca residences in the village. There must once have been numerous temples here, but the materials have been used up in building new ones: to the north of the village is a small temple, perhaps partly old, but standing on a terrace, which has evidently been restored. The basement mouldings of this terrace are curious; close to it, on a small mound, are the ruins of an old temple; here lies an old sculptured doorway and several fragments. In the vicinity are several low mounds with fragments of statues and cut-stone lying about.</p> <p>The old stone temple to the east of the rivulet is of the oldest examples in the neighbourhood, and from its style it may well be classed as pre-Muhamadan. It is built with overlapping corbels, which form a tall, triangular opening, which admits light into the frontage of its tower, much like the construction of the great Buddhist temple at Buddha-Gayá. It is known as the Dewál. It is divided into two portions by a broad slab let in across. This temple is especially interesting as showing the construction of temples of this class—single cell ones—and for the simplicity of its mouldings. The temple is remarkably plain. It is in a ruinous condition.</p> <p>At present there are no remains of any mandapa to be seen in front, but the existence of the dividing slab shows that it existed at one time, as otherwise the slab dividing the opening into an entrance proper and an illuminating window becomes meaningless.</p> <p>The temple is filled up inside to some depth with rubbish. On excoavation, an argha eccentrically placed, was lighted upon. Judging from this, that it was a later addition, the excavation was continued, and an argha, centrically placed and <i>in situ</i>, was next lighted upon; the temple was therefore Saivite. The exterior of the temple is also buried under about three feet of rubbish, and this may account for traces of the foundations of a mandapa in front not being seen.</p>

DISTRICT—continued.

Custody or present use.	Present stato of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown	Decaying. As typical speci- mens in stone of temples of this class, some being of great anti- quity, these temples deserve careful conservation. Squared stones are lying in the vicinity, and the work can be done cheaply. Examination of the adjacent mound and exhuma- tion of the ghât are also objects worthy of some expenditure, there being few specimens of ancient ghât architecture. The ghât at Buddha-Gayâ, which is now repaired, is the only other specimen that Mr. Beglar is aware of. For these reasons it is important to exhume and conserve what is unquestionably an ancient ghât. Rs. For temple ... 750 „ excavation ... 250 „ ghât ... 250	ii a	See pages 156-157 of Vol. VIII of the Archæological Survey Reports. For sections and profile of the plinth mouldings of these temples, see Plates XV and XVI of the above volume. There is a photo of the stone temple on the East of the rivulet in the Indian Muse- um, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>Close to the temple is a tank, known as the Ghāt Bāndhā Talāo; it was evidently attached to the temple. Its name is said to have been derived from the existence of a stone ghāt, which has been found by digging, but is at present buried. A fair, lasting one day during the month of Chait, is annually held here. The temple stands on the crest of high undulating ground. The place is known as Jhinjhi Pāhāri. The temple faces west. On the entrance is a human head sculptured on the architrave: the head has matted locks, and is apparently intended for Siva.</p> <p>From the evident simplicity of the mouldings and the occurrence of the triangular overlapping opening in front, which, however necessary constructively in brick buildings, is not a necessity here, and from this opening being designed in accordance with the proportions that held in brick temples, it is inferred that this temple is one of the oldest found in Magadha (supposing Magadha to have extended to the Dāmudar river southwards). The district, of which Katras is, or was, the capital, is known, in Muhammadan history, as Jharkhand, which appears to have been derived from Jhariā garh; but as Jhariāgarh is traditionally said to have risen into importance after the decay of Katras, or rather as its rise is said to have caused the decay of Katras, it is inferred that the temple here must date to a period long anterior to the Muhammadan conquest. About eight miles west of Katras is a temple at Dumra.</p> <p>Two miles south of Katras are two small and apparently modern temples, one dated in Samvat 1904, 18th Vaisākh: the village is called Malkara.</p> <p>About eight miles south by a little west from Katras, on the right bank of the Dāmudar river, are the ruins of a large religious establishment. The place is now utterly deserted, the nearest village being two miles off: the ruins are known as the ruins of Chechgaongarh.</p>
13	Mānbhūm ...	Telkupi ...	Temples ...	<p>This is a group of 13 temples. They are all of stone, cut with great care in large blocks, and set dry with very fine joints without the use of mortar. The sculpture was executed after the stones were in position. It is plain and bold. All the openings, if small, are slabbed over, the larger ones being covered with corbelling out or overlapping courses of masonry. The domes are all constructed on this principle. There is only one true arch in the building which belongs to a later date and was built to separate the temples. The buildings appear to belong to the early post-Muhammadan period, and this is borne out by the discovery in one of the temples of two isolated characters of the 10th century A.D. The temples are both Vaishṇava and Śaivite; statues of Gaṇeśa, the Lingam, and Viṣṇu in his various forms, being distributed about equally.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of the Rájá of Pachet. Worship goes on.	Decaying	iib	See pages 169 to 178 of Vol. VIII of the Archæological Survey Reports. Also page 299 of Hunter's Statistical Account of the Mán-bhúm district. There are several photos relating to this group of temples in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
14	Mánbhúm...	Dalmi, on the Subarnarekhá river.	Fort ruins ...	<p>The ruins of these temples are the most extensive in the whole district. The river has gradually been encroaching on the high bank on which the ruins stand, and temple after temple has fallen down. Huge blocks of stone, fragments of idols, carved ornaments in stone,—all lie heaped up promiscuously in the bed of the Dámudar and their traces are being gradually obliterated by accumulations of sand.</p> <p>Telkupi is traditionally said to be so named from the circumstance that Rájá Vikramaditya used to come here to rub oil (<i>tel</i>) on his body previous to bathing in the Chhotá Pokhar at Dalmi.</p> <p>There are the remains of a fort, the grass-grown mounds of many temples, and one brick temple that is still standing on a hillock. The bricks are set in mud and ornamented with plain lines of mouldings cut in the brick. The roof is a semi-circular arch of bricks 14" x 10" set edge to edge. Besides numerous other sculptures there is an inscribed figure of Áditya which is in fair order and a representative example of smaller post-Muhammadian brick temples of this district. There is also a figure of a ten armed Devi. Being of small size, in fair order, and a type of the smaller brick temples of the district, it well deserves conservation, and would serve to house the numerous exquisitely carved sculptures which lie scattered over a space of about two square miles, exposed to the weather under village trees and on mounds. The choicer ones may be removed with advantage to the Indian Museum. There is also a fine tank, within which stands a stone <i>chhattri</i>, which also well deserves preservation, though the work can be economically taken in hand only in a season of unusual drought. The fort needs no conservation, but would yield bricks with which to repair the temple.</p>
15	Ditto ...	Pálmá ...	Temple ruins	<p>Pálmá is situated on the Kasai within a few miles of Puruliá. The ruins of the principal temple are on a mound covered with stone and brick, the débris of buildings. In different places are sculptures of perfectly nude male figures, standing on pedestals and under canopies, with Egyptian head-dresses, the arms hanging down straight by their sides, the hands turned in and touching the body near the knees.</p>
16	Ditto ...	Deoli ...	Jain temples	<p>Deoli is situated about two miles north-east of Sufuran. There is here a group of temples standing under a superb karan tree. The temples appear to have been Jain, as in the sanctums of the largest still exists, <i>in situ</i>, a fine Jain figure, now known as Arnanáth, and to which offerings are made and pilgrimages performed by Bráhmans and other Hindus of the neighbourhood; the deity is especially invoked by females wishing to have children, and</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.			Classifi- cation.	REMARKS.
6	7			8	9
Talukdār of Dalmi	...	Broken and fallen down	...	ii b	See pages 186-188 of Vol VIII of the Archæological Survey Reports, and for plan of temple, see Plate VI and for cross-section, see Plate XVII of the same volume. Also pages 302-4 of Hunter's Statistical Account of the Mánbhúm district. There is a photo of the temple in the Indian Museum, Calcutta.
Unknown	...	In ruins	...	iii	See pages 298-299 of Hunter's Statistical Account of the Mánbhúm district.
Ditto	...	Ditto	...	iii	See pages 189-190 of Vol. VIII of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
17	Mānbhūm...	Suissa	... Statues of Siva	offerings are chiefly made to it by them, the condition of the success of their prayers being that the woman is to visit the spot and creep into the sanctum to make her offerings alone at night. The temple was once a very fine and large one, and had four subordinate temples near the four corners, of which two still exist. Five hundred feet off are two tanks, touching each other, known as the Jorā-Pokhar. The statues here consist principally of Manasā, a naked Jain figure with snake symbol, two statues of Siva, a 4-armed Vishṇu, Pārvatī, Māyā Devī.
18	Ditto ...	Bāndā	... Temple ...	This is a stone temple in plan resembling those at Barākūr. Whereas those consist of a single cell which once had a mandapa in front, now wrongly arranged as a long pillared hall, the front of this temple has three tiers of openings, the lowest forming the entrance of the sanctum. The chamber is covered with a flat roof. Over this a smaller opening leads into a chamber above and so on to the upper or third story of the temple. Examples, of temples with three tiers of openings are somewhat rare.
19	Ditto ...	Borām	... Temple ruins	Twelve miles west, by a little north from Purulīā, on the right bank of the Kasai or Kansai river, is the small village and the ruins of Borām. The ruins are on a knoll at the edge of the river; approaching them, after crossing the river from the north, the first ruin is a low mound; on this lies a flat slab with round ends inscribed with ॐ ॐ. The characters may belong to the ninth or tenth century; the mound is evidently the site of a temple of brick, faced with stone; there are a few other low small mounds of no special interest. Of the remains that still stand more or less dilapidated, the first, beginning from the south end, is a large flat-topped temple of brick. It faces east, and stands on a mound 11 or 12 feet high, which evidently formed the basement on which the temple stood. The bricks are 18 inches × 12 inches × 2½ inches and 9 inches × 12 inches × 2½ inches, set close without mortar, but with mud cement. The ornamentation, externally, consists of tiers and rows of niches cut on the face and sides and back-walls of the tower. As at Buddha Gayā, there is not, and does not appear to have been, any plaster coating to the temple, as the bricks are all carefully cut and smoothed. The temple faces east; the entrance is of the usual pattern, a rectangle surmounted by a tall triangular opening of overlapping courses of bricks. The temple consists, and

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown	In ruins	iii	See pages 190-191 of Vol. VIII of the Archæological Survey Reports. There is a photo of the sculp- tures in the Indian Museum, Calcutta.
Rájá of Pachet. Worship goes on.	Decaying	ii b	See pages 168-169 of Vol. VIII of the Archæological Survey Reports. There is a photo of it in the Indian Museum, Calcutta.
Unknown	In broken state	iii	See pages 184-186 of Vol. VIII of the Archæological Survey Reports. Also pages 299-300 of Hun- ter's Statistical Account of the Mánbhúm district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>appears to have always consisted, of no more than a single cell, 11 feet 8 inches square. There is consequently no division of the entrance opening into a door proper and an illuminating window. The figure within is a four-armed female seated on a lion which therefore is presumed to represent Pārvatī.</p> <p>Near this temple lie the ruins of a stone temple. This was built of stone cut carefully and set without mortar throughout; the stone used was a fine close-grained sandstone: the mouldings are plain but not bold.</p> <p>Close to it is the top-lintel of an entrance, with a groove in its underface, extending almost the whole length of the stone. The entrance to which it belonged must have been 3 feet 3 inches wide. There is space for the figure of the object of worship in the centre of the architrave; but the figure, if any existed, has long ago been worn away by labourers sharpening their field implements. One of the sideposts of the door or entrance is still standing close to the architrave, and apparently in its original position. On it is sculptured the figure of behind, and to its west lie the ruins of a large stone temple. This temple, therefore, also faced east and consisted, like the one described, of a single cell, surmounted by a tower roof. Judging from the remains, the sculpture or rather the mouldings of the temple were shallow.</p> <p>To the north of the first brick temple is a smaller one resembling it. The carving and mouldings are here more elaborate. The temple is now plastered and whitewashed, but the plaster is considered to be a later, and probably a very recent, addition. This inference is drawn from the circumstance that the ornamentation executed in the plaster coat does not in all parts correspond to the ornamentation cut in the brick below. This last is plainer, but bolder, and therefore of an earlier age. There is, however, no lack of delicate and minute sculpture, although not so profuse or elaborate as in the plaster coating. An instance of the discrepancy between the sculpture on the brick-face and on the plaster coat is to be seen in a row of lotus, &c., flowers. In the brick, the centre of the scroll work, is a fine, delicately-executed eight-leaved lotus, while in the plaster coating the lotus is replaced by a tulip-shaped flower. In front of the remains of the sanctum stand the lower stumps of a number of pillars of plain pattern. These were evidently the supports of the roof of the Mahāmandapa, which once existed. But though a Mahāmandapa existed, it is clear, from the façade of the sanctum, that the temple as originally built consisted solely of the cell, the Mahāmandapa having been subsequently added. This view is rendered almost certain</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>by the circumstance that the stumps of the pillars show that they were taken from other stone temples, of which several once existed, and which have left, as proofs of their existence, a number of mounds.</p> <p>Near this, to the north of the second ruined stone temple, and in line with it and with the first brick temple, is the ruin of another stone temple. The material and ornamentation are similar to those in the other temple. The cell exists entire and is 8½ feet square. So much of its entrance as still exists shows it to have been of the usual type of a rectangle, surmounted by a triangle, the diminution being effected by overlapping the courses of stones.</p> <p>To the east of the second brick temple is a figure of Pārvatī, four-armed, with a small figure of Ganeśa to its right, and a female figure to its left. It is half buried. In execution and style it resembles the sculptures at Dalmi, and may therefore be ascribed to the same age. It formed the object of worship in a small temple, which faced north, and of which the low mound, in which the statue is buried, is all that now remains.</p> <p>To the east of this are the ruins of a small brick temple which faced north. The other brick temples face east. There is in the ruins and still <i>in situ</i> a life-size sculpture of the eight-armed Durgā slaying the Mahishāsur. This is the finest piece of sculpture in the place. It fully equals in every respect the similar sculpture at Dalmi, and is a close approach to the sculptures at Lakshmīsarai. It is in excellent preservation. Its age is considered to be the same as that of the Dalmi sculptures. It is in better preservation than the sister sculpture at Dalmi.</p> <p>There are a few other mounds of no special interest. The last brick temple, to the north-west of all others, resembles them, but is plainer. It was plastered and the ornamentation on the plaster is profuse and elaborate. The plaster, however, is clearly an after addition. The temple was Saivic, as evidenced by a lingam and argha in the sanctum.</p> <p>All the temples here, without exception, appear to have been Saivic. There is Vaishnavic or other sculpture at all in the whole place. There must, therefore, have been a large and rich, and probably intolerant, Saivic establishment here.</p> <p>Four miles south-east of this place, and some distance from the Kasāi river, is the village of Arsā Karāṇḍi, which is said to possess ruins of temples.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
20	Mánbhúm...	Pakbirra ...	Statue ...	This village is 20 miles north-east of Bara Bázár and a mile east of Poncha. The site is thickly strewn with sculptures and Sáti monuments—Bráhmānical, Buddhist and Jain, including a colossal nude male figure, 7½ feet high, evidently belonging to the Jain sect, from the fact of its being perfectly naked.
21	Ditto ...	Ditto ...	Jain temple ...	This is the principal temple and belongs to the 7th century A. D. It is a Jain structure of unusually large dimensions. The workmanship is necessarily coarse as the material used is a coarse-grained grey sandstone. The ornamentation is plain, consisting merely of a few straight mouldings. The temple contains a figure of the Jain hierarch Ārjunaśāh, surrounded by six other naked figures.
22	Ditto ...	Ditto ...	Temple ...	This is a Bráhmānical temple of the 9th century A.D. and faces east. It is built of brick with overlapping courses, and is remarkably plain, the only ornamental portions being at the corners. The bricks are all set in mud.
23	Ditto ...	Ditto ...	Ditto ...	This temple is built of stone. It is much ruined behind the façade. In general design it resembles and is typical of several other stone temples here, being celled and pyramidal. It belongs to about the same period as the foregoing brick temple. All the stone temples here are built of sandstone carefully cut and set dry. The workmanship is plain, but good.
24	Ditto ...	Buddhapur ...	Temple of Buddhéśvar.	Buddhapur is a small village about 7 miles south of Pakbirra. Here are numerous ancient remains, the principal of which is a large temple with its full complement of mandapas, &c., but without the original sanctum, in place of which a modern brick and plaster erection enshrines the object of worship a huge lingam. This lingam is known as Buddhéśvar, and the people of the place consider it so holy and so well known, as to compare it with the Gadádhar of Gayá. They say Gadádhar at Gayá and Buddhéśvar at Buddhapur are both equally holy and equally well known. In plan the temple resembles other temples of the kind, with some petty variations, the principal of which is that at the two sides of the entrance into the antarala are two recesses, like the recesses at the sides of the westernmost temple at Barákar.
25	Ditto ...	Para ...	Temple of Durgá.	Situated on the east of the village. It is a noteworthy example of early Hindu architecture about the third century A.D. It is built on the lines of the great temple of Konch near Buddha-Gayá, the only difference being that the Para temple has but one roof and is open all the way up the vaulted interior of its tower, whereas the temples both at Konch and Bodh-Gaya have inner false

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Tálukdár	Decaying	ii <i>b</i>	See pages 193 to 195 of Vol. VIII of the Archæological Survey Reports. There is a photo of these sculptures in the Indian Museum, Calcutta.
Ditto	Ditto	ii <i>b</i>	Ditto ditto.
Ditto	Ditto	ii <i>b</i>	Ditto ditto.
Ditto	Ditto	ii <i>b</i>	For specimen of basement mouldings, see Plate IV of Vol. VIII of the Archæological Survey Reports and for narrative account, see page 194 of the same volume. There is a photo of this temple in the Indian Museum, Calcutta.
In custody of Sibū and Dhurm De.	In broken state	ii <i>b</i>	
In custody of Pájaris ...	In tolerably good condition. Latterly a basement was constructed round the temple to strengthen the structure.	i <i>b</i>	See pages 164 to 166 of Vol. VIII of the Archæological Survey Reports. There is a photo of this temple in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
26	Mānbhūm...	Pára ...	Temple of Lakshmi.	<p>roofs dividing the rectangular basement portion of the building from the pyramidal or tapering upper portion. The building has unfortunately been plastered or lime washed in modern times, but much of the beautiful brick carving is still visible. The bricks used are 17" x 11", and all set in mud. The temple contains an image of the goddess with 10 arms.</p> <p>Situated also in the east of the village. It was constructed of sandstone carefully dressed and set dry without any mortar. It dates from 6th century A.D. and is pre-Muhammadan in style. The basement was originally ornamented by a profusion of running mouldings and floral and geometrical sculptures in relief, but owing to the softness and friability of the sandstone, the carvings are badly weatherworn. The statue of Lakshmi is very fine. Two elephants are represented holding garlands over her head. It was repaired in the time of Mán Singh, Akhbar's General. There was an inscription in the temple which has disappeared.</p>
27	Ditto ...	Bijak Páhar near Gond wá.	Rock inscriptions.	<p>The inscriptions are four in number, two in the curious shell character, and two in a transition form of Uriya. These last must be ascribed to some time near the reign of Rájá Mukunda Deva of Orissa who at one time held Hughli. Tradition ascribes the inscriptions to a Vanechara, and it is so far correct that the long inscription in the transition characters reads "Lakshmana prathama Vanechara."</p> <p>These inscriptions are ascribed to the reign of Sásánga, and the form of the characters is certainly as old as the sixth century A. D.</p>
28	Ditto ...	Khelai Chandí Hill, 6 miles south of Pachet.	Temple of Khelai Chandí Deví.	<p>A fair is held here annually on the full moon of the month of Paush, and many people assemble. The object of worship is a local goddess named Khelai Chandí Deví, who is supposed to live on the hills, but to be invisible. She is said to be eight-armed. At midnight she descends the hill, goes to the sacred tank, washes herself, and returns. Hence nothing impure is thrown into it, nor do the people presume to bathe in it themselves. Vows are made. The suppliant vows to dig up with his hands (without any tools) a certain quantity of earth from the bed of the tank and carry it up beyond the tank embankment on his head, in case his (or her) wish is fulfilled; and on the méla day thousands may be seen with tiny baskets scraping up mud from the bed of the tank and carrying it up the embankment. A small modern temple stands at the foot of the hill near the tank. It enshrines a white stone sculpture with hands folded in the attitude of prayer. Two lions are sculptured on the pedestal. There are no inscriptions. The temple faces the hill. This statue is worshipped in place of the invisible goddess Khelai Chandí.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	Not in good condition ...	iii	See pages 163-164 of Vol. VIII of the Archæological Survey Reports, and for plan of the temple, see Plate VI and for sketch of pillar see Plate XII of the above volume. There is a photo of the temple in the Indian Museum, Calcutta.
.....	... ..	iii	See pages 192-193 of Vol. VIII of the Archæological Survey Reports.
Talukdār of Bero ...	In good condition ...	ii/	See page 182 of Vol. VIII of the Archæological Survey Reports.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
29	Mānbhūm...	Chharrá, near Purulíá.	Temples ...	There are some ruins of old temples here. There were seven originally, but only two temples, partially ruined, still exist. The stones of numerous others are to be seen in use in the huts of the village. Some of the temples were Jain or Buddhist, as numerous votive chaityas with mutilated figures, either of Buddha or of one of the Jain hierarchs, lie in the village. But it appears from the remains of sculptures lying about, that the greater number were Bráhmānical, and principally Vaishnavic. The only tradition regarding them, is that they and some large tanks in the vicinity were constructed by the Srávaks, here called Sáraks.
30	Ditto ...	Pandra ...	Ditto ...	Pandra is situated about 9 miles west of Barákar. Here there are several temples, all in a group, on a high revetted mound enclosed by a low wall. The principal temple is clearly a modern restoration of an older temple, but there are other small single-cell temples, which have not undergone much alteration, though all have received attention and are kept in repair. The place was evidently one of importance in ancient times, and the great terrace on which the temples are built, and the positions of the two existing smaller temples, show that a large temple stood here surrounded by numerous smaller ones. The temples are interesting on account the curious moulding, and the enclosure wall appears to be, in parts, of its original form.

(5) SINGHBHUM

Nil.

(6) TRIBUTARY STATES,

			(1.) Bonai. None.
			(2.) Chang Bhakar None.
			(3.) Gangpur None.
			(4.) Jashpur None.
			(5.) Kharsawan None.
			(6.) Kores None.
			(7.) Seraikele None.

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown ...	Decaying ...	iii	See page 182 of Vol. VIII of the Archæological Survey Reports.
Zamindar of Pandra. Worship goes on.	In good order ...	ii b	

DISTRICT.

CHOTA NÁGPUR.

[illegible]

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
31	Sirguja ...	Rámgarh ...	Hattiphor tunnel (cave).	<p>(8) <i>Sirguja State.</i></p> <p>Probably a natural fissure through which a small rivulet has worn a passage. The tunnel is 450 feet long with a maximum and minimum diameter of 55 feet and 16 feet respectively, and a maximum height of 108 feet. This tunnel is noticed in the Ramayana Book II, canto. LIV:—</p> <p>"And see the foaming torrent rave, Impetuous from the mountain cave." (<i>Griffith, Vol. II, page 206</i>).</p> <p>and in canto. XCVII:</p> <p>"Thus Ráma showed his love the rill, Whose waters ran beneath the hill." <i>Vol. II, page 389, Book II.</i></p> <p>as well as the cave of Sítá in Book II, canto XCVI:</p> <p>"Does this fair cave beneath the height, Videhán lady, charm thy sight?" (<i>Vol. II, page 382</i>).</p> <p>It is also noticed by the poet Kali Dása in the Meghadúta as well as in the Raghuvamśa.</p>
32	Ditto ...	Do. ...	Sítá Bangira cave.	<p>A large cavern high up in the rocks, 45 feet deep and six high at the entrance. It is surrounded inside by a projection cut in the rock which may have served as seats after the manner of Egyptian temples. The cave is approached from below by semi-circular steps and contains numerous Brahmanical sculptures, one of which is inscribed. The entrance of the cave is inscribed on the right jamb with an Aśoka record in two lines, and on the left jamb with an inscription in Deva Nágari character. There is also an isolated character of the Aśoka period inside the cave showing that it was in use during the third century (B.C.), and probably the other caves here also date from the same period.</p>
33	Ditto ...	Pepraul ...	Temples ...	<p>There are the remains of two, perhaps of more, temples here, and of several old tanks.</p>

CHOTA NÁGPUR—continued..

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
.....	.....	...	See pages 41-45 of Vol. XIII of the Archaeological Survey Reports, and for plan of tunnel, see Plate X of the same volume. There is a photo of the tunnel in the Indian Museum, Calcutta.
.....	.....	...	See pages 41-45 of Vol. XIII of the Archaeological Survey Reports, and for plan of the cave, see Plate X of the same volume. Also pages 236-239 of Hunter's Statistical Account of these Tributary States (Vol. XVII). There is a photo of the cave in the Indian Museum, Calcutta.
Unknown ...	In ruins. No attempt at restoration necessary, but the temple is undoubtedly worthy of permanent record, and if Government undertakes a systematic and thorough record of all interesting objects of antiquity in this remote province, drawings and photographs of the remains of the one old temple which is still standing should be made. Meanwhile it might be kept clear of jungle and trees which are destroying it. Ra. Drawings and photograph 75 Jungle-cutting for ten years 25	iii	

(6) TRIBUTARY STATES,

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
34	Sirguja ...	Joba ...	Fort ruins ...	This fort is on the northern frontier of the State. It stands on a rocky shoulder of a hill and commands a deep gorge overgrown with jungle.
35	Ditto ...	Taptapani ...	Springs ...	Taptapani is in the northern part of the Sirguja State. There is a group of mineral springs here from which it derives its name Taptapani, which literally means hot water. The springs bubble up in the midst of small streams of running water, and the highest temperature observed is 184° Fahrenheit. The hot sulphur springs attract numbers of pilgrims and sick, and the place was once of some importance, as is testified by numerous sculptures, dating probably from the third century, and by temples dating from the seventeenth century.
36	Ditto ...	Chitra Likhai Hill, near the Bāghlotā river in Chāndni.	Rock inscription.	This inscription appears a very important one, and, as it is only in red paint, its speedy record is very desirable.
37	Ditto ...	Viśrámpur ...	Temple ...	The temple in the city is said to contain the original shrine of the Muni Sútīkshna mentioned in the Rámáyana.
(9) Udayapur State.				
38	Udayapur...	Shahpur ...	Fort ruins ...	This is said to have been the Áśram of one of the famous Rishis of the Rámáyana. It was the old castle of the Rájás of Udayapur. It is built in an almost impregnable position at a height of about 150 feet above the stream.
39	Ditto ...	Kapu ...	} Temples ...	The temples date probably from about the ninth century. Drawings and photographs are needed. These places are on the site of what is known as the Panchápsaras lake in the Rámáyana, or, the lake of the five heavenly female dancers. One of the temples is repairable, but it is not worth attention owing to its small size and want of any special architectural features.
40	Ditto ...	Bandhanpur ...		
41	Ditto ...	Banjiamba ...		
42	Ditto ...	Ponri ...		

CHOTA NÁGPUR—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
Unknown	In ruins	iii	See page 239 of Hunter's Sta- tistical Account of these Tri- butary States (Vol. XVII).
.....	.....	...	See pages 228-229 of sam- volume.
Unknown	Weather worn	iii	
Brahmans	Temple kept in repair by the Rájá.	ib	
Rájá of Udayapur ...	In ruins	iii	
Unknown	In ruins	iii	

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	Burdwan	Devisthan	8
Dev Márkaṇḍa	Sháhábád	Dev Márkaṇḍih	346
Dewál	Mánbhúm	Katras	560
Dhakesvari	Dacca	Dacca	198
	Púrniá	Dhámḍaha	428
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Dolmañcha	Bográ	Belamla (in the Jaipur Govern-ment Estate).	190
	Ditto	Faridpur	Chucha	224
Dol Mandir	.....	...	...	Jessore	Muhammadpur	128
	.....	.....	.....	Bírbhúm	Dubrájpur	10
Durgá	.....	...	...	Sháhábád	Dev Márkaṇḍih	350
Do.	.....	...	...	Mánbhúm	Pará	562
Echai-Ghose	.....	...	...	Burdwan	Gouráṅgapur	6
	.....	.....	.....	Bánkurá	Ektevar	20
Gadádhar	.....	...	...	Gayá	Gayá City	278
Gaṇeśa	.....	...	...	Purí	Bhuvanesvar	624
	.....	.....	.....	Burdwan	Garoui	8
Gauri Kedáresvar	.....	...	...	Purí	Bhuvanesvar	528
Gaurisáṅker	.....	...	...	Monghyr	Katihar	412
Gayánábh	.....	...	...	Gayá	Gayá City	282
Gayesvari Deví	.....	...	...	Do.	Ditto	280
Girijá	.....	...	...	Purí	Purí	486
Gobinda	.....	...	...	Khulná	Gopálpur	148
Ditto	.....	...	...	Ditto	Paramánandekati	148
Gokarṇesvar	.....	...	...	Cuttack	Deuly	480
Gopál	.....	...	...	Purí	Satyabári	536
Gopáliní	.....	...	...	Do.	Bhuvanesvar	624
Govinda	.....	...	...	Dinájpur	Govindanagar	170
Great (Jagannath)	.....	...	...	Purí	Purí	484
Great (Lingaraj)	.....	...	...	Do.	Bhuvanesvar	504
Great (Mahabodhi)	.....	...	...	Gayá	Buddha Gaya	284
Great Pátanesvari	.....	...	...	Pátná	Pátná City	234
Gundichabári	.....	...	...	Purí	Purí	484
	.....	.....	.....	Burdwan	Guptipará	10
Hamsevari	.....	...	...	Hooghly	Bánabariá	46
Haragaurí	.....	...	...	Dinájpur	Átápur	172
Hari Har	.....	...	...	Nadiá	Gangábás	118
	.....	.....	.....		gháṭá.	
Hariharnáth	.....	...	...	Sáran	Soppur	376
Isánesvar	.....	...	...	Hooghly	Baksá	48
Jagannáth	.....	...	...	Mayúrbhañj Tri-butary State, Orissa.	Báripada	538
	Ditto	.....	...	Calcutta	Calcutta	110
	Ditto	.....	...	Cuttack	Jájpur	474
	Ditto	.....	...	Hooghly	Máhes	46
Jahnumuni	.....	...	...	Bhágálpur	Jungira	420
Jain	.....	...	...	Bhágálpur	Bhágálpur	422
Do.	.....	...	...	Mánbhúm	Deoli	554
Do.	Sháhábád	Dharabrá	344
Do.	Bhágálpur	Mandar Hill	428
Do.	Mánbhúm	Pakbirra	562
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Do.	Pátná	Pawápurí	274
Janardan Bhagwán	Gayá	Mangala Gaurí Hill, Gayá City.	282
Jatár Deul	.....	...	...	Twenty-four-Par-gaṇás.	Diamond Harbour	60
Jaya Durgá	.....	...	...	Faridpur	Nalia Jámálpur	224
Jayakálí	.....	...	...	Dacca	Dacca	200
Jaya Maṅgalá	Monghyr	Monkey Island	412
	Bhágálpur	Jethur Hill	426
Jor Báṅglá	Bankura	Vishnupur	16

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Do.	Calcutta	Calcutta	106
Do.	Cuttack	Jájpur	474
Do.	Twenty-four-Parganas.	Kálighát	52
Do.	Jessore	Muhammadpur	130
	Burdwan	Kálná	8 & 10
Kalyanesvari	Ditto	Kalyanesvari Hill	6
Kahgesvar Siva	Midnapore	Gurbetá	26
Kánta	Dinájpur	Kántanagar	168
	Khandpára Tri- butary State.	Kantilo	538
	Udayapur Tribu- tary State.	Kapu	570
	Sántál Parganas	Karaon	462
	Gayá	Káwá Dol Hill	320
	Monghyr	Káwá Kol Hills	416
Keśab	Faridpur	Dhobádāngá	224
Khelai Chandí Deví	Mánbhúm	Khelai Chandí Hill	564
Kinchakesvari	Mayúrbhañj Tri- butary State.	Adipur	538
Koṭ-tirtha	Purí	Bhuvanesvar	530
Krishṇa	Gayá	Dapthu	322
Ditto	Jessore	Muhammadpur	132
Ditto Dvariká	Gayá	Gayá City	280
Krishṇárjun	Midnapore	Tamluk	30
	Balasore	Kupari	482
Lakshmi	Mánbhúm	Pára	564
Ditto	Purí	Purí	486
Lakshí Nárāyan	Mymensingh	Keshoregunge	222
Lakshmi Nárāyan	Jessore	Muhammadpur	132
Little Pátanesvari	Pátná	Pátná City	234
Madan Mohan	Faridpur	Dhobádāngá	224
Madhusúdan Bhagwán	Gayá	Gayá City	282
Mahádeva	Pátná	Baibhar Hill	264
Ditto	Sháhábád	Baidyanath	360
Ditto	Purí	Chandesvar	536
Ditto	Sháhábád	Dev Márkañdh	350
Ditto	Purí	Dhauli	532
Ditto	Gayá	Gayá City	278
Ditto	Dinájpur	Jogighopa	172
Ditto	Purí	Kapilesvar	530
Ditto	Sháhábád	Mahádevpur	360
Ditto	Ditto	Mer	360
Ditto	Nadiá	Sivnivas	122
Ditto	Hooghly	Tárakesvar	40
Mahádeva Simuria	Monghyr	Simuria	420
Mahákáli	Cuttack	Ratnagiri Hill	470
Mahámáyá	Midnapore	Karnagarh	32
	Házáribágh	Mahaudi Hill	540
Mahávenikesvar	Cuttack	Mahávináyaka Hill	470
Mahavira	Purí	Bhuvanesvar	530
Malleesvar	Báñkurá	Vishnupur	16
	Gayá	Manda Hills	384
	Bhágapur	Mandar Hill	428
	Gayá	Maṅgala Gaurí Hill, Gayá City.	282
Maṅgalá Deví	Purí	Máñik Chak	534
	Sháhábád	Rohtasgarh	364
Mán Singh's	Gayá	Mangala Gaurí Hill, Gayá City.	282
Márkañdai Mahádeva	Purí	Purí	488
Márkañdeya	Faridpur	Mathurápur	224
Mitresvar	Purí	Bhuvanesvar	530
Mukteswar	Do.	Ditto	528
Mundesvari	Sháhábád	Chainpur	370
Nakulesvar	Twenty-four-Par- ganas.	Kálighát	54
	Cuttack	Naltigiri Hill	468
Narasingha	Gayá	Gayá City	278
Naresvar	Purí	Bhuvanesvar	530
Navagraha	Boad Tributary State.	Boad	536
Navaratna	Khulná	Damrail	150
	Burdwan	Nawabhat	4
Náyakesvar	Purí	Bhuvanesvar	530
	Gayá	Ner	328
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	Purí	Purí	486
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.....	Mánbhúm	Pálmá	554
.....	Ditto	Páundra	566
Parapitá Maheśvar	Gayá	Gayá City	280
Paraśurámeśvar	Purí	Bhuvaneśvar	526
.....	Gayá	Párvati Hill	302
.....	Bhágapur	Páthargháṭá	424
.....	Sirguja Tributary State.	Pepraul	568
Petkátí Deví	Jalpaiguri	Párbadeber	176
.....	Bhágapur	Pipra	426
.....	Ditto	Pipra Náth	426
.....	Udayapur Tributary State.	Ponri	570
Práṇ Gopál	Dinájpur	Gopálgañj	168
Pretasílá	Gayá	Pretasílá Hill, Gayá City.	284
Bádhávallabh	Twenty-four-Par-gaṇás.	Jayanagar	50
Bádhávallabha	Hooghly	Vallabhapur	46
Bádhánáth	Twenty-four-Par-gaṇás.	Meherpur	54
Bádhá Ramaṇ Jíew Vighraha	Nadiá	Durgápur	116
.....	Bogra	Rághabpur (in the Jaipur Govern-ment Estate).	192
Raghunáth	Hooghly	Baksa	48
Rajáráñi	Purí	Bhuvaneśvar	530
Rámohandra	Jessore	Muhammadpur	128
Rámeśvar	Purí	Bhuvaneśvar	530
Rámeśvar Náth Siva	Midnáporo	Deulbarh	34
Rámnáth Mahádeva	Gayá	Orel	296
Rás Mañicha	Bánkurá	Vishnupur	16
Rás Mohan	Dinájpur.	Gopálgañj	168
Rohtasan	Sháhábád	Rohtasgarh	362
Saliváhan's	Bánkurá	Soṇátapan	18
Sambhunátha	Chittagong	Sitakund Hill	228
Sántanáth	Pátná	Baragon	254
Sari Deul, No. 1	Purí	Bhuvaneśvar	530
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Sarvva Mangalá	Midnáporo	Gurbetá	26
.....	Házáribágh	Sátgawan	540
.....	Santál Pargana	Shadipur	462
Siddheśvar	Purí	Bhuvaneśvar	528
Siddheśvara	Bánkurá	Bahulara	16
Ditto	Gayá	Barabar Hills	316
Siddheśvarí	Calcutta	Calcutta	106
Ditto	Ditto	Ditto	108
.....	Do.	Sihari	332
.....	Bhágapur	Simheśvar	426
Singí Rikhi	Monghyr	Singí Rikhi Hill	410
Sitá	Muzaffarpur	Sítamarhi	404
Siva	Bírbhúm	Bakresvar	14
Do.	Murshidábád	Baránagore	122
Do.	Boad Tributary State.	Boad	536
Do.	Calcutta	Calcutta	106
Do.	Cuttack	Chateesvara	472
Do.	Dacca	Dacca	200
Do.	Nadiá	Dignagar	120
Do.	Midnáporo	Gopívallabhpur	24
Do.	Jalpaiguri	Jalpesh	174
Do.	Dhenkanal Tribu-tary State.	Kapilash Hill	538
Do.	Gayá	Koneh	830
Do.	Jessore	Muhammadpur	130
Do.	Burdwan	Paṇḍaveśvar	6
Do.	Jalpaiguri	Purbadeber	176
Do.	Gayá	Pretasílá Hill, Gayá City.	284
Do.	Midnáporo	Rayapará	32
Do.	Nadiá	Sivnivas	120
Someśvar	Purí	Bhuvaneśvar	530
Srí Rám Chandra	Nadiá	Sivnivas	120
Sukheśvar Náth	Muzaffarpur	Majorgunge	402
Sundhia Nath's	Santál Parganas	Hadaí	460
Suraj	Gayá	Deo	340
Do.	Sháhábád	Dev Márkanḍih	348
Súrya	Gayá	Dapthu	322
Súrya	Do.	Gayá City	280
Do.	Purí	Purí	486
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	Ditto	Nadja	Santipur	118
	Syam Rupa	Burdwan	Garh	6
	Syam Sundar	Twenty-four-Par-ganás.	Jayanagar	60
	Syamsundar	Ditto	Khardaha	58
	Talesvar	Puri	Bhuvanesvar	530
	Tará Deví	Gayá	Buddha-Gayá	290
		Mánbhúm	Telkupi	552
	Trilochanesvar	Cuttack	Jájpur	476
	Triloknáth	Gayá	Punawá	296
		Cuttack	Udayagiri Hill	466
		Gayá	Umga	338
		Midnáporé	Uriyá Sai	24
	Vágesvarí Deví	Gayá	Buddha-Gayá	290
	Vágiswarí	Rangpur	Vágdvár	186
	Varáhanáth	Cuttack	Jájpur	474
	Vetál Deul	Puri	Bhuvanesvar	526
	Vishnu	Gayá	Gayá City	278
	Vishnupada	Do.	Ditto	278
		Bánkurá	Vishnupur	14
		Sirguja Tributary State.	Visrampur	570
Tombs	Yamesvar	Puri	Bhuvanesvar	530
	Ahmad Khán's	Gayá	Dáudnagar	334
	Ahtiyar Khán's	Sháhábád	Chainpur	372
	Ala-ul-Hak's	Máldá	Peruah	452
	Alawal Khán's	Sháhábád	Sasaram	364
		Bhágálpur	Amapur	428
	Bábá Adam's	Dacca	Rámpál	218
	Bahram Sakká's	Burdwan	Burdwan	2
	Bahram Shah's	Jessore	Jessore	126
	Bakht Homá's	Sántál Parganás	Begumpore	462
		Burdwan	Bhalki	6
	Bhonsri Shah's	Calcutta	Calcutta	102
	Bura Khán's	Khulná	Amadi	146
	Chánd Saudágar's	Gayá	Párvatí Hill	306
	Colombo Sáheb's	Dacca	Dacca	202
		Do.	Do.	198
	Eklakhi	Máldá	Peruah	460
	Fatah Khán's	Khulná	Amadi	146
	Fath Khán's	Máldá	Gaur	446
	Five Pirs'	Dacca	Sonárgaon	208
	Gharib Shah's	Jessore	Jessore	126
	Ghazi Tarkun Shahid's	Bográ	Dhar Makum	186
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	Ghulam Husen Shah's	Champáran	Sagardi	386
	Ghulam Mahiuddin's	Muzaffarpur	Subbagarh	402
	Ghyasuddin Azam Shah	Dacca	Sonargaon	208
	Giant's	Dinájpur	Chehalghazi	164
	Giant's	Ditto	Gopálganj	164
	Háji Káhjeh Sháhábáq's	Dacca	Dacca	200
		Gayá	Hásanpur Kako	324
	Hásan Sur Shah's	Sháhábád	Sasaram	364
	Házi Karman's	Bhágálpur	Colgong	426
	Hazrat Mukdum	Pátná	Maner	240
	Islám Shah's	Sháhábád	Sasaram	370
	Ismael Ghazi's	Bánkurá	Lokpur	22
	Ismael Ghazi's	Dinájpur	Gorághát	166
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	Jogul Bokhari's	Rangpur	Pirgaji	178
	Juná Pír's	Calcutta	Calcutta	112
		Burdwan	Kálná	10
		Sháhábád	Katkouli	346
	Khájá Anwar Shahid's	Burdwan	Burdwan	4
	Khanja Ali's	Khulná	Bágerhát	142
	Kuki Rájá's	South Lushai Hills	Lungton Range	280
	Kutab-uddin's	Burdwan	Burdwan	4
	Kutub Shah's	Máldá	Peruah	448
		Champáran	Lauriya Navand-garh.	380
	Mahí Santosh's	Dinájpur	Atrai	166
	Majlis Sáheb's	Burdwan	Kálná	8
	Makhdoom Ahamed Yahya Manaree's.	Pátná	Maner	240
	Makhdoom Shah Doulat Manaree's.	Do.	Do.	240
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